The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXXV.: WHOLE NUMBER, 1284.] NEW YORK, OCTOBER 25, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

OCTOBER.

28	Twenty-first Sunday after Trinity. St. Simon and St. Jude.

NOVEMBER.

1	All Saints.
4	Twenty-second Sunday after Trinity.
11	Twenty-third Sunday after Trinity.
18	Twenty-fourth Sunday after Trinity.
25	Twenty-fifth Sunday after Trinity.
30	St. Andrew's Day.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

October 27th, Saturday.—A. M., Saugerties.

October 28th.—TWENTY-FIRST SUNDAY AFTER TRINITY.—Wappinger's Creek.

November 2d, Friday.—A. M., Cold Spring.

November 4th.—TWENTY-SECOND SUNDAY AFTER TRINITY.—A. M., Duanesburgh. E., Schenectady.

ANNUAL MEETING OF THE BOARD OF MISSIONS.—We gave, in our last issue, a transcript of the proceedings of the Board of Missions on the first day of its yearly session. In the evening of the same day the annual sermon before the Board was preached by the Rev. W. R. Nicholson, who took for his text the following:

"Nay, but I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing."

King David, he began by saying, ambitious to "know the number of the people," caused his officers to take the census of his kingdom. Therein "he was a cause of trespass to Israel." In what precisely consisted the offence, he should not stop to inquire. That he did sin, and grievously too, is plainly enough stated. And so "God was displeased with this king; therefore he smote Israel." Three modes of punishment were proposed to David for his selection; either three years of famine, or three months exposure to the all-conquering sword of Israel's enemies, or three days of suffering from "the sword of the Lord, even the pestilence in the land." "Choose thee," said the prophet; "advise thyself what word I shall bring again to Him that sent me." Excepting only a deprecation of his falling into the hand of man, with profound sensibility he referred the question back to God. Pursuant to this, the devouring plague was sent forth, and in a few hours seventy thousand men lay dead from Dan to Beersheba. "And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." The humiliated monarch fell upon his face, bitterly confessing to his own desert of death, while yet with impassioned frankness interceding for the exemption of Jerusalem and the deliverance of the land. For the time being the sword of the destroyer was arrested, though still gleaming with vengeance; and David was informed that he must build an altar to the Lord in the threshing-floor of Araunah the Jebusite. A further expression of God's righteous displeasure was required; and unless that be furnished in the awful and instructive rite of sacrifice, the nation must drink to the dregs of the cup of indignation. A twofold question presents itself—not merely how the worshipper's cost was a *rightful element* in his worshipping, but how besides it came to be *demanded and secured* by the worshippers. Of this we are antecedently sure, that whatever may be the necessity of incurring cost in God's service, it cannot be such as originates in the principle of a *quid pro quo*. Religious acts have no commercial character; and for the very good reason, that we can possibly advantage God in no degree. Betwixt Him and His worshippers there never can be any interchanging of values, never an exchange of benefits. The whole of salvation is to man a perfect gratuity—the free gift of God through Jesus Christ. None are so rich that they can buy it; none too poor to enjoy it. Nor is it conceivable that David indicated a different view in his language to Araunah. The Psalmist of the Church swept the chords of religious experience with too practised a hand, not to have known that that had been a false note, and unworthy of the minstrelsy of Heaven. He did not mean to buy off God's wrath with a meritorious equivalent; he well understood that it was not the price of the sacrifice, but its spilt blood as embodying the spirituality of typical significance, which alone availed anything. Nevertheless, with a stress of spirit extremely great he did avow, "I will not offer burnt-offerings unto the Lord my God of that which doth cost me nothing." As already suggested, the subject calls us into closely related courses of thought; which we may discriminate as, first, The nature of divine service as set forth in David's negotiation with Araunah; and secondly, David's inner life as set forth in his own act. The rightness of David's conduct was a thing of positive institution. He was about to present *burnt-offerings;* that is to say, to worship in the manner of the Levitical ritual. Now, at the foundation of that ritual lay this principle of personal cost. And as if in proof of how completely this principle ascertained and controlled the reality of such services, the expenditures were accommodated to the ability respectively of different worshippers. Poverty itself worshipping at the altar must needs be at cost: in any absolute view, a mere trifle indeed, nevertheless a cost, and, relatively, equal to what the most princely affluence might render. No one offered to the Lord except the thing offered deprived himself. It was of the genius of the institutes that ownership identified the offerer with his offering. The question stretches itself over the broad ground of religious worship in general. Now, in every true service we render to God there must be a complete individualizing of the act. No one can realize the religious life for another; but thereto must each attain for oneself. A soul truly pious carves its autograph deep in the worship it renders. Submission to God, dependence on Him, love for His perfections and His ways—such exercises will quicken the whole domain of individuality. Thus the worship of God is *self-consecration*—a consecration in all respects in which one is one's self—which else is only a pretence and a mockery. If, then, the worship of God is the consecration of oneself, necessarily must one's possessions bear part in the worshipping. Let there be but an oblation of the self to God, and then, whenever an occasion occurs, the worshipper's property will come forth. Expenditures for God will of course range through as many gradations as there are variations in the circumstances of men; and so the predicate of costliness in religious service, is a predicate rather of the offerer than of the offering. "As every man hath received the gift, even so let him minister the same." Not otherwise do we let the Lord into all our active being; not otherwise do we, in all that we ourselves, attest the supremacy of the Great Proprietor; by consequence, not otherwise do we glorify Him with a genuine homage. It was precisely the paying down of the price which, on that occasion, marked for him a place in the universal brotherhood of God's worshippers. It is a great lesson, learned in every proper analysis of religious worship, and on almost every page of Holy Scripture, but notwithstanding too often unlearned in the life. The requirement is seated in the true philosophy of our being. Why it was that, beyond its functions as foreshadowing Christ, the Jewish ritual drew so largely on the wealth of individuals; why, in fact, the people of Israel were never to appear "empty before the Lord;" why it was that our Lord Jesus Christ suspended treasures of heaven upon the surrender of houses and lands for His sake; why He said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God;" why the high value he placed on the widow's mites—which were her all—why His immortalizing of Mary's expenditure upon his person of a costly perfume—in which she did what she could;—all this is resolved by the necessity, that the only path of self-consecration to God is one which winds through the length and breadth of one's manhood. Gold is indeed a cursed thing, when for its sake

"The wretch throws up his interests in both worlds,
First starved in this, then damned in that to come;"

or when it is made only the caterer for self-indulgence; but that same gold is altogether a different thing, as, glittering on God's temple, it betokened the self-denials practised by the families of Israel, or as, dropping into the treasury of the Church's work, it hath to God's eye the image and superscription of an earnest piety. Let a man but see how much he needs what the Saviour has done for him, and how urgent is the matter of his own personal application to Christ, and at once there is an offering up of his confidence, his affections, his will, his entire self. It is in this way that the law of self-denial is impressed as a living power on every degenerate soul. The Cross of Jesus Christ is such a display of the evil of sin and the glory of holiness as the universe has never seen equalled; and the Church which is gathered around the Cross must be self-denying—must find its development and obtain its fulness of power in a life-long series of self-expending services. Hence no sooner did the Spirit awake to new life Jerusalem's thousands, than the riches of the Church came forth with a munificence only Christian. The Cross is the centre of Christianity, and a Christian's calling is the crucifixion of selfishness. Again, it is proved, that an earnest penitence and the joys of experienced hope will make of any man a steward of the grace of God, will cause him to consecrate the labours and the endurances of a life, will bring forth of his best and richest—whether that be the widow's mites or Mary's costly perfume, the turtle-doves of the poorest worshippers at the altar or King David's shekels of gold. He had not been without apprehension, lest the courses of thought along which they had moved, should strike some of his hearers as too divergent from the usages of the present occasion. The design had been, however, to elevate the ideas of this work-a-day world to the level of a religious stand-point; and, surely, we did subserve the cause of missions, and our efforts are beating in unison with the very heart of the great work, if spiritual things are made to cover with the shield of their own sacredness the common activities of this life. He would explain this more fully in the two following observations, which were added by way of summing up the effective forces of his subject. First, the views elicited by the foregoing, demand, for their complement, the existence of a Missionary Church. "All things," saith the son of Sirach, "are double one against another." We have seen, he continued, that the heart's consecration to God will delineate itself upon all surrounding interests, that property, time, talents, all circumstances and selections, must and will bend to the sceptre of its power; and we have seen that the Gospel of Jesus Christ is the instrument of such consecration by its power to loose one's energies from the watch and ward of selfishness. Now these conditions demand a consummation; REQUIRE that there shall be *opportunities* for self-expenditure in the service of God. Of bounden duty, then, the Church is Missionary in her aims and functions. The Church which God hath purchased with His own blood is designed to be composed of a people *all His own*—His own supremely, His own *throughout themselves*, therefore a people self-expending into the glory of His grace. But our Lord Jesus Christ is not now on the earth, that, like Mary, we might expend on His sacred person some costly memento, or that, like the Eastern sages, we might lay at His infant feet our treasures of "gold, and frankincense, and myrrh." But is he not virtually with us in the preached Gospel? and in the fulness of His grace is he not gloriously displayed? so therefore to *Him redound* all privations and labours which have for their object the spread of the Gospel tidings. . . . . . . The other observation is this, that as our subject proves the missionary character of the Church, so its leading thought will be found to lie at the bottom of all the efficiency of such a Church. In other words, missionary liberality, in order to be effective with God, must be a liberality which costs something. The question we have to ask is, not what we have given, but what we have kept back through self-indulgence; not how many missionaries we have equipped for the Master's service, but how many we might have, and therefore ought to have sent forth. In pleading, then, for the costliness of the services we render to God, we plead for a singleness of object in all that we do, and therein for our entire devotedness; and therein again, we plead directly for unmeasured blessings upon us from on high. "When Zion travailed she brought forth," and not till then. Oh! how the Church of our love, having the everlasting Gospel to preach, might speed on her aggressive activities, if only the tongues of her thousands, touched with a living energy of the heart, were eloquent every day of that resolution of David, "I will not offer to the Lord my God of that which doth cost me nothing." Let each adjudge his own case. Let each one say, if all the secular relations of his life have been set apart under a seal of sacredness. Let him say, if from his goods and commodities, his self-indulgencies, his precious things at home and abroad, there have been outlays, costly outlays, for God's honouring. Let him say, if he has borne in mind that only by living near to God in Christ there can be any oblation of the self, any blessing on his giving and working. Let him say, if now Christ Jesus is made unto him "wisdom and righteousness and sanctification and redemption," if habitually he wrestles for a Pentecostal effusion. We are few, he added, as here gathered together; but so were the disciples, "the number of names together were about an hundred and twenty." And "they were all with one accord in one place," "and they were all filled with the Holy Ghost," and strange multitudes "out of every nation under heaven" "did hear them speak in their own tongues the wonderful works of God," and far off continents and islands and savage wilds, and every hill and valley of Judea, caught the tidings, and rolled on the triumphs, as far "as day unto day uttereth speech and night unto night showeth knowledge." Blessed Jesus! may we fulfil our office as "lights in the world, holding forth the Word of Life."

On the following day the Board assembled at half-past 9 A. M., in St. Bartholomew's Church. At the calling of the roll, the following members were present:—The Rt. Rev. the Bishops of Virginia, Ohio, Delaware, Massachusetts, Iowa, and Rhode Island; Rev. Messrs. Andrews, Anthon, Denison, Hawks, Henderson, Jones, Morrison, Odenheimer, Pitkin, Richmond, Stevens, Van Kleeck, and Van Pelt; and Messrs. Bradish, L. Curtiss, Hanford, and Winston.

The reading of the minutes was next in order.

The BISHOP OF VIRGINIA moved an alteration of the minutes, to show that the place of meeting of the Board had been changed from Richmond, Virginia, to St. Bartholomew's Church, New York, in consequence of the prevailing sickness at the former place.

Some discussion followed in reference to the insertion on the minutes of a clause in relation to the fact of no collection having been made at Trinity Chapel on the preceding evening. An impression seemed to prevail that the rector of Trinity Church had expressed a desire that there should be no collection on the occasion.

Rev. Dr. BEDELL declared this to be an entire misconception, and that the sin of omission lay with the committee of the Board, who had neglected to make the proper arrangements.

The PROVISIONAL BISHOP OF NEW YORK regretted that no collection had been made. The Rev. Mr. Hobart had entered the sacristy to procure the alms basons, when the sexton told him that no collection was to be taken up.

On motion of the BISHOP OF VIRGINIA, the minutes were corrected to read that, in consequence of a misunderstanding, there had been no collection.

The Report of the Bishop of the North-west was then read. Referred to the Committee on Domestic Missions.

The Committee on Vacancies reported three vacancies, in consequence of the elevation of Drs. Potter and Lee to the Episcopate, and the recent decease of Rev. Chas. H. Halsey.

On motion, the Presiding Bishop named the Rt. Rev. the Bishops of Virginia and Iowa and the Rev. Dr. Anthon a committee to fill the vacancies.

The committee to whom was referred the report of the Committee on Domestic Missions submitted their report. It approved generally of the action of the Committee, and concluded by offering resolutions providing for an extension of means with which to carry out the objects of the Board, and recommended that the same be left entirely with the Domestic Committee.

Rev. Dr. HAWKS expressed his pleasure that this had been adverted to, but thought it inexpedient that any extra duties should be thrown on the Domestic Committee. He would suggest that it were better to create a committee for a Church Building Society, to raise a fund to assist poorer parishes, and also to take into view the subject of training young men for the missionary field.

Rev. Mr. RICHMOND spoke to the same effect. He would prefer sending two ministers to six churches than six ministers to two churches.

The resolutions submitted in the report were unanimously adopted.

The committee to whom was referred the report of the Committee on Foreign Missions presented their report. They had examined the report of the Foreign Committee with mingled feelings of gratitude and pain. Gratitude to Almighty God for his goodness, and pain at the hindrances experienced by missionaries in the prosecution of their work. From the zeal, energy, and courage of the bishops and clergy of the several missions, there was everything to hope. The schools and other institutions in various portions of the field were in a flourishing state. The number of young men applying for employment in the foreign field was a most encouraging feature of the report; but unhappily they were not sent, there being no funds in the treasury for that purpose. It was sincerely hoped that the mission would not be suffered to languish through want of pecuniary means, and the Foreign Committee were recommended to take measures for sending out an additional number of labourers without delay. The embarrassed state of the funds was regretted, especially at a time when God's blessing is signally poured out upon the efforts of the Board. Aid was solicited with a view to the founding of an African College and Orphan Asylum, and a collection, in addition to that of the Feast of the Epiphany, for the speedy liquidation of the present debt. The report concluded with an allusion to the death of several devoted missionaries in Africa, and the expression of a hope that their deaths would prove a blessing to that cause to which in life they had devoted themselves.

The report was accepted.

The Rt. Rev. the BISHOP OF OHIO considered the report encouraging. It was most cheering to find young men offering themselves as volunteers for the missionary ranks; but how dare we go on our knees before the mercy-seat and pray the Lord of the Harvest to send out labourers into the field, when those who are now ready to go cannot be sent? The Church should send out all who wished to go, for she was able to do ten times as much as she had ever done yet. The clergy should be more bold in reminding churchmen of their duty. He saw many people who had given up to the extent of their income, yet these were the very persons who would have responded to an additional application. As a general rule, the possession of great wealth was most distressing in its effects. The collections for missionary purposes were chiefly furnished by those in the enjoyment of only moderate incomes.

Rev. Dr. TYNG pledged himself, on his own responsibility, to send out one, at least, of the three young men who had offered themselves for the missionary field from the seminary of Alexandria. He trusted to the assistance of friends; but if other resources failed, he pledged himself to the sacrifice of his own personal property to accomplish the end. Let other ministers and other churches come forward and "do likewise."

Rev. Dr. ROBERTSON spoke of the striking contrast drawn between domestic and foreign missions. He considered it a wrong view to confine their efforts entirely to the former; it is incumbent on us all to extend the Church in her undertakings. He knew a millionaire who had anticipated him (supposing that a donation was about to be solicited for the support of foreign missions), by saying that he considered it his duty to support the home missions first. He had never heard that this man had given a cent to either. He had no parish, nor did he know where his support was to come from for the remainder of his life; but he pledged himself, God willing, to give $25, when it should be in his power, before the end of the year, and the same sum for four years afterwards.

The Rt. Rev. the PROVISIONAL BISHOP OF NEW YORK dwelt on the privilege we enjoyed in having our work before us. He did not know what would become of this commercial city, in view of its increasing wealth and luxury, did not the annual army of immigrants to our shores and other pressing needs remind us continually of our duties and responsibilities.

A subscription was now set on foot, and the sum of $4,600 raised between six bishops, twenty clergymen, and one layman, being $100 more than required.

Rev. Dr. HAWKS thanked God for what had been done on this day. This touched the root of the matter, and would show an example that he would be glad for all the clergy in the American Church to have witnessed.

The Rt. Rev. the BISHOP OF IOWA never felt a deeper sense of the value of the missionary work than on the present occasion. It was a high privilege to be permitted to contribute to the furtherance of this noble cause. "Let us," he continued, "do all we can to spread the Gospel through the world, and let us pray God to give us a true missionary heart which shall embrace the whole family of man."

Rev. Dr. ANDREWS proposed an appeal to the various churches in behalf of foreign and domestic missions.

The Rt. Rev. the BISHOP OF VIRGINIA said: A power has been intrusted to us, and we should have to give account. The great sin which would be charged upon the clergy was that, in regard to the missionary enterprises of the Church, they did not persevere in their duties. The people were willing, if appealed to, and they would be the chief witnesses against the clergy for not discharging their responsibilities.

Rev. Dr. STEVENS, of Philadelphia, recommended the propriety of asking the people not so much for money, but rather urging them to devote themselves personally to missionary labour.

The resolutions embodied in the foregoing Report were unanimously adopted, with the exception of the one providing for a collection, the liberality of the members present precluding its necessity. The following was substituted:—

Resolved, That a committee of five be appointed to prepare and publish an address to the Church, on the supply of the necessary means for carrying on the work of missions.

The resolution in relation to African education was laid on the table.

The Committee on Nominations to supply vacancies in the Domestic Committee reported the following appointments:—Rev. Dr. Hallam, Rev. Benjamin Watson, and Rev. W. R. Nicholson. Confirmed.

After miscellaneous business, the Board adjourned to the evening.

EVENING SESSION.

The Board reassembled at 7½ P. M., in the Church of the Ascension. At the conclusion of the opening services, the Rt. Rev. the Bishop of Virginia explained the object of the present meeting, and announced that a collection would be made in behalf of the missionary fund. He then introduced

The Rev. Mr. CUMMINGS, of Washington, D. C., who began by saying that his work was to continue the delightful spirit that had pervaded bishops, presbyters, and laymen in the morning. The missionary spirit was a glorious one; the whole of our blessed Lord's life on earth had been a missionary life; the spirit of him who had been most prominent in the college of the Apostles was a missionary spirit. Antioch, the mother church of Gentile Christendom, was the first church that adopted the missionary spirit; and she gave her best and first pastors, Barnabas and Paul, and sent them into heathen lands. The conversion of Asia Minor, and Rome, and Ephesus, and Corinth, and Athens, had succeeded. There are proportionally more unconverted heathen now than when our Lord first sent forth His Apostles. He had never heard of a church thoroughly embued with the missionary spirit that did not thrive; even the corrupt Church of Rome had raised herself higher than ever before by the sending out of her Jesuit missionaries. Prayer without ceasing is essential to the success of the missionary cause, and men must be ready to give of their substance to push on the work. In two weeks the sum of nearly $500,000 had been contributed in behalf of the sufferers in Norfolk, and a noble band of physicians and nurses devoted themselves to the blessed work of mercy in the plague-stricken cities, and are now resting from their labours. Let us follow so glorious an example of liberality and self-devotion in the cause of our missions. There is great lack of energy in the promotion of good, though no want of zeal to compass evil. The cost of the war now raging in the Crimea would waft the Gospel to every acre—he had almost said every square inch—on the face of the earth.

The Rt. Rev. BISHOP OF IOWA was next introduced. He had been selected, he said, to represent domestic missions. He alluded to the meeting of the morning as one of the most beautiful scenes he had ever witnessed. In speaking of the domestic field, he felt the strongest repugnance to making a distinction between it and the foreign. The whole field was one; there was no domestic and foreign. The history of the past fifteen months had been encouraging. In his own diocese, forty missionaries, in addition to those now there, might be well employed. The Domestic Mission was in debt $7,000, and he trusted that $100,000 would be raised during the year for each branch of missions. And this could easily be done if each communicant were to furnish two dollars, or each worshipper twenty cents. Allusion had been made to the prevalence of a foreign element in our population. It was the duty of the Church to make provision for the great body of foreigners that are constantly pouring into our country. In the West, the number of foreigners was immensely great, and the extent of spiritual destitution among them was distressing. Immorality and infidelity were general. In the town of Burlington, Iowa, alone, out of 10,000 inhabitants, 4,000 were foreigners, mostly Germans. Among these a missionary, well acquainted with their language and customs, might accomplish much. We must depend more upon the influence of the Holy Ghost—less on ourselves.

The Rt. Rev. the BISHOP OF RHODE ISLAND was then introduced. He agreed with what had been advanced before. What the cause required were the prayers and the aid of the Church. The missionary machine is very perfect, but it must be kept in motion—not suffered to grow rusty from inaction. He presented statistics of the several amounts collected for missions during the past ten years, and concluded with a warm eulogy on those missionaries who had perished on the field of their labours. He earnestly hoped, with the Bishop of Iowa, that $100,000 would be raised for each of the missions during the course of the year.

The Rt. Rev. the BISHOP OF OHIO next addressed the assemblage. He dwelt on the noble response made by a few members of the Board at its morning session, and held up their example for imitation to the congregation present.

The Rt. Rev. the PRESIDING BISHOP explained why no collection had been taken up on Wednesday evening, and trusted that the congregation had come to make up the deficiency. He alluded to the expectation of a contribution of $1,000 from the liberal treasury of Trinity Church. He warmly urged upon the congregation the duty of giving largely of their abundance. There are superfluities in everything, even in building temples of religion—in everything save in throwing gifts into the treasury of the Lord. What is the cry, piercing as it is, for poor dying bodies, to the cry for those dying souls who may perish for ever and ever? Take this into your hearts, my brethren, and give according as God has given unto you.

A collection was then made on behalf of the missions of the Church.

Bishop Heber's missionary hymn was then sung, and the congregation were dismissed with the Apostolic Benediction by the Rt. Rev. the Presiding Bishop.

New York.—CONVOCATION OF KINGS COUNTY, LONG ISLAND.—A meeting of this Convocation was held in St. Luke's Church, Brooklyn, on Sunday evening. Divine service was performed by the Rev. I. P. Labagh, of St. Paul's, Brooklyn, assisted by the Rev. J. S. Thomson, of St. David's, New Brunswick, British America; and an appropriate sermon was preached by the Rev. D. V. M. Johnson, of the Church of the Holy Comforter, New York. The congregation were subsequently addressed, in earnest terms of appeal for sympathy and support, by the Rev. F. Peck, of St. Mark's, Brooklyn, who showed that there was a wide field in their midst for the exercise of Christian charity, in providing the means of aiding and supporting the Church in poor parishes, where the condition of the people was such as to render it difficult, if not impossible, to maintain her stated ministrations.—The Rev. S. V. Berri, of St. James', Brooklyn, (a coloured clergyman of the Church,) followed, and with great modesty and simplicity presented the case of the coloured race in the Church—especially those in Brooklyn and Williamsburgh. He regretted that they had been so much neglected, as he was convinced that our Church was admirably suited to their case, and that her services were such as they delighted to join in. He put it to the congregation, if the Protestant Episcopal Church was what it professed to be, and what he believed it was—a true branch of the Church of Christ—ought they not to seek to bring within her fold the coloured race among them, rather than leave them to be drawn into other communions, or to be altogether destitute of spiritual things? Some persons, he knew, thought they might join the congregations of the white race—that all might worship together. But he was satisfied this could not be done. The white race did not generally like the presence of coloured people; and the coloured people did not like to go where they knew their presence was disagreeable. They must therefore have churches of their own. He had struggled for some years to maintain a church for them in East Brooklyn, but he had met with great difficulties, and could not support it without the assistance which he hoped they would enable this Convocation to give.—A collection was then made in aid of the funds of that body; after which the 104th Hymn was sung, and the rector then concluded the services with prayer, and the Apostolic benediction. There were present of the clergy, besides those already named, the Rev. W. Bausman, of Baltimore, Md., and the Rev. J. M. Smith (deacon), of St. Mary's, Brooklyn.

The Herkimer paper gives an account of the consecration by the Provisional Bishop of a newly erected church in that place. "The ceremony of consecration being concluded," the account says, "the Bishop delivered a well-written and powerful sermon, which made a deep impression upon the audience. This church is now fully organized, under the name of Christ Church, and, to all appearances, promises to prosper. The officers are, Rev. O. P. Thackara, rector; B. F. Brooks and C. Kathern, wardens; S. Earl, B. Laflin, H. H. Morgan, G. W. Pine, A. M. Gray, Wm. Howell, Jr., Chas. De Wolfe, and G. W. Thompson, vestrymen; and Bela Palmer, Clerk."

Western New York.—We have received the journal of the Eighteenth Annual Convention of this Diocese. A full account of the proceedings of the Convention has already appeared in our columns. The number of clergymen canonically residing in the diocese is 118. The present number of communicants amounts to about 7,866. The several parochial reports exhibited a very general prosperity throughout the diocese, and the Bishop's address bears testimony of the same fact. Appended to the published Journal of the Convention, is a "Pastoral Letter to the Laity," addressed to them by the Bishop of the diocese, in compliance with the following recently adopted resolutions:—

Resolved, That hereafter, upon each day set apart by the Church, or by the civil authority of the State, as a Day of Public Prayer and Thanksgiving to Almighty God, it be recommended to each parish in this diocese to make a donation to their parish minister by a collection in church, and by contributions in private for his benefit.

Resolved, That the right reverend, the Bishop, be requested to issue a pastoral letter to the diocese on the subject of the preceding report, and that the clergy be requested to read the same to their respective congregations on some occasion of public worship.

New Jersey.—On Monday, October 15, in the House of Prayer, Newark, the Rev. Messrs. Douglass, C. F. Hoffman, and Mayers, read Morning Prayer, and the Bishop preached, and administered the Holy Communion, assisted by the Rev. E. A. Hoffman. The Rev. Dr. Henderson and the Rev. Messrs. Stewart, Goodwin, Bruce, and Millett, were present.

In the afternoon, in Christ Church, Belleville, the Rev. Messrs. Douglass and Hoffman read Prayers, and the Bishop preached, and confirmed six persons, the Rev. Mr. Sherman, the rector elect, reading the Preface. The Rev. Mr. Mayers was present.

In the evening, in St. Philip's Church, Newark, the Rev. Mr. Mayers read Prayers, and the Bishop preached, and confirmed five persons, the Rev. Joshua Smith, the missionary, reading the Preface. The Rev. Mr. Stewart was present.

On Tuesday, 16, in St. Barnabas' Church, Roseville, in Newark, the Rev. Messrs. Goodwin and Elvin K. Smith read Morning Prayer; the Rev. Messrs. Hommann (of the diocese of Wisconsin) and Mayers reading the Lessons; the rector elect, the Rev. Mr. Leech (of the diocese of Missouri), catechised the children; and the Bishop examined them, preached, and confirmed seven persons, and administered the Holy Communion, assisted by the Rev. Joshua Smith. The Rev. Messrs. Williams, C. F. Hoffman, Croes, and Richard Cox (of the diocese of New York) were present.

In the afternoon, in St. Mark's Church, Orange, the Rev. Messrs. C. F. Hoffman, Bush, and Vermilye (of the diocese of New York), read Prayers; and the rector, the Rev. Mr. Williams, catechised the children; and the Bishop examined them, preached, and confirmed twelve persons. The Rev. Messrs. Stocking, Mayers, and Hommann, were present.

In the evening, in the temporary chapel of Grace Church Orange, the Rev. Messrs. Williams, Vermilye, and Hommann read Prayers; the rector elect, the Rev. Mr. Bush, catechised the children; and the Bishop examined them, preached, and confirmed seventeen (making, with one in private, eighteen) persons. The Rev. Dr. Blake and the Rev. Mr. Stocking were present.

On Thursday, 18 (St. Luke the Evangelist), in Christ Church, Elizabeth, the Rev. Messrs. Peirce and Elvin K. Smith read Morning Prayer, the Rev. Messrs. Stewart and Douglass reading the Lessons; the rector, the Rev. E. A. Hoffman, administering Adult Baptism; the Rev. Mr. Chetwood reading "the words of the Gospel;" and the Bishop examined the children, after they had been catechised by the rector, preached, and confirmed three persons, and administered the Holy Communion, assisted by the Rev. C. F. Hoffman, the Rev. Mr. Hommann reading the Epistle. The Rev. Richard Cox was present.

In the afternoon, in Grace Church, Elizabethport, the Rev. Messrs. Douglass and C. F. Hoffman read Prayers, the Rev. Messrs. Hommann and Chetwood reading the Lessons, the Rev. E. A. Hoffman administering Infant Baptism, and the Bishop preached. The Rev. Richard Cox was present.

In the evening, in St. John's Church, Elizabeth, the Rev. Messrs. ——— and Hommann read Prayers, and the Bishop preached. The Rev. Messrs. E. A. Hoffman, Douglass, Sterling, L. F. Hoffman, and Chetwood, were present.

Maine.—The Bishop of the diocese held a special ordination on the Nineteenth Sunday after Trinity, at Christ Church, Gardiner, when Robert Paul, late a minister of the Free Will Baptist denomination, was admitted to the holy order of Deacons. The candidate was presented by the Rev. Daniel C. Weston, who also read Morning Prayer, and the sermon was preached by the Bishop. Mr. Paul has entered upon the duties of minister of St. James' Church, Oldtown.

New Hampshire.—The Bishop has issued an address, appealing for help towards the erection of a new church at Hanover, near Dartmouth College. The Bishop says:—

> The present building, which was purchased of the Methodists about four years ago, and which it is understood can be disposed of for private uses with little or no loss, is unattractive both in style and situation, and cannot be repaired and fitted for permanent use without an expense, which would go far in the construction of a new building. It has well served our purpose thus far. Under the labours of a faithful missionary, the Rev. Dr. Bourns, a numerous congregation has been gathered, parochial organization established under the name of St. Thomas' Church, and the ordinances of our holy religion regularly administered. But a further advance of our cause cannot be expected without an improved scale of accommodations.

The importance of the object is thus set forth:—

> Dartmouth College is the only institution of the kind within the borders of the State; and, as might be expected, is the source of influences diffused through all ranks of society—"making the men who make the State," and, to a great extent, determining the character and the abiding impressions of those whose voices are likely to be listened to on the great subjects of religion and morality. Among the people of the town and the eminent persons connected with the various departments of the College, we gratefully recognize a kindly, liberal, and appreciating spirit, as respects not only the solemnities of ritual and worship, but the great doctrinal principles of the Church. This, then, is clearly a point of general interest to Episcopalians, and they cannot be indifferent to the position, that in this place the doctrines, discipline, and worship of their Church should be truly exhibited and illustrated "both by word and good example."

Those upon the spot, and more immediately interested in the object, being unable to raise the funds required ($5,000,) this appeal is made to Churchmen at large, and more especially the Alumni of Dartmouth.

Massachusetts.—In the Bishop of the diocese's recent tour of visitations, the following Confirmations were held:—At New Bedford, confirmed 17; Wood's Hole, 3; Wilkinsonville, 4; Clappville, 3; Lanesborough, 6; Pittsfield, 4; Stockbridge, 2; Great Barrington, 12; Otis, 1.

Maryland.—Thursday, Nov. 15, has been recommended by the civil authority to be observed as a day of thanksgiving to Almighty God, by the people of this state, for the many blessings which they have received at His hands.

The late Episcopal acts reported in this diocese are as follows: On Sunday, October 7, the Bishop visited St. Anne's Church, Annapolis, baptized the child of the rector, and confirmed 23 persons; 22 white and 1 coloured. The clergy present were—Rev. Mr. Nelson, rector of the church; Rev. Dr. Pinkney, of St. Matthew's Parish, Prince George's county; Rev. Dr. Humphreys, President of St. John's College; Rev. Mr. Lewin, and Rev. Mr. Barton, Chaplain to the Naval School. Rev. Dr. Pinkney and Rev. Mr. Nelson said Morning Prayer, and the Rev. Mr. Lewin preached the sermon. Rev. Mr. Lewin preached also in the afternoon.

In accordance with resolutions passed by the Committee of Anne Arundel county, on Wednesday, Oct. 3, it is probable that the services of a missionary will be secured for that county before long.

The Rev. Meyer Lewin has resigned the place of missionary of the South-western District in the city of Baltimore, and the Rev. William C. Crane has been elected in his place.

The last meeting of the Committee of the city of Baltimore, under the Canon of 1853, was held early in the present month. It was proposed that the Committee should raise between six and seven thousand dollars for missionary purposes, in the course of the year. Vigorous efforts are to be made in securing the amount, and it is intended to prosecute the city mission with renewed energy. A building has been commenced in the north-eastern part of the city for the use of the Mission in that district. The design of the building is plain, and well adapted to the purposes of the Mission.

Rev. Ethan Allen has been appointed collecting agent for the Domestic Committee of Missions. It is designed by the Committee that collections shall be made in the different parishes for the support of the missions of the diocese. It is hoped that this agency may prove successful, and be the means of releasing the Bishop from the additional duty of taking collections, at his visitations, for the support of Home Missions.

Illinois.—The Convention of this diocese was held last week at Chicago. At the close of the Bishop's address, resolutions were adopted on the controversy respecting the Bishop's residence in the diocese, which, it is hoped, will restore harmony to the Church in Illinois. We shall give a full report next week.

RETIREMENT.—We understand that on the return of the steamship *Pacific*, to this port, Capt. Nye, her commander, will retire, he having earned a sufficient competency for his support. He is to be succeeded by Capt. Eldredge.

DONATIONS.—Geo. Peabody, Esq., the well-known banker of London, has subscribed the sum of $500 towards the relief of the Norfolk and Portsmouth sufferers, through his agents in this city, Messrs. Duncan, Sherman & Co.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PROTESTANT CATHOLICITY.

NO. IV.—THE ONE MEDIATOR AND THE NEW MEDIATOR.

Our attention was last directed to a principle and feature that runs through the whole system of Roman Catholicism, and upon which, indeed, it is as inseparably based as the building upon its foundation. It is the mediatorial power of the priest; or the dogma, that the priesthood are the necessary channels—not merely the means and provided helps of grace, but the very channels through which all grace flows. The priesthood, in that system, are everything—the people are nothing. Hence it is, that contrary to all analogy in religious history, the priesthood there stand completely isolated. They form, not only a distinct, separate body, completely detached from the ordinary ties of life, but they form and constitute the whole body, and claim to be the entire body itself.

The clergy, indeed, in that system, are the Church. The laity are not taken into the account, when the Church is spoken of; everybody there knows, when the Church is mentioned, the word is but another name for clergy or priesthood. It is true, the word seems, at times, to be a little ambiguous, in the mouth of a layman, and when he speaks of the Church he has some vague idea of his being a part of it, or a member of it, but when he comes to its proper business—its doctrines, its councils, its deliberations, he finds he has nothing to do with it; he is then not a part of the Church—he finds then that he has made a mistake, and the clergy mean something different by the word Church. They are the Church, and he is nothing.

Now this may seem strange in a people who lay so much stress upon the Church, and who seem to think they belong to the Church; but much as they may think they form the Church, they seem, after all, more to *belong* to the Church than to form it, and, not unlike the serfs of Russia, belong to the soil, instead of the soil belonging to them.

But this is a necessary consequence of the system that makes the priest "another Christ." Where the priest is everything and the people are nothing, what else can be expected but that the same kind of discipline will exclude them at pleasure, and only admit them to its more secret councils, as it sees proper and expedient? The clergy thus can have no sympathies with the people but what exist between rulers and ruled. All this separated and isolated state of things is vastly promoted by the celibacy of the clergy. This was a master stroke of policy from the beginning, and that Pope that carried out the project of making it a law may have been, in the estimation of some, an energetic character, and worthy of admiration, if his energies had been actuated by a holy spirit in a good cause; yet it must be confessed that human energy, under the pretext of good, never committed a greater outrage upon poor human nature than when Gregory completed the insulation of the Church, by separating, tearing asunder those whom God "had joined together." Never was there a greater outrage inflicted on the Church—never on society—when, by this prohibitory law, all sympathy between the clergy and the people was made to cease, excepting *that* by which the former could scourge or fleece the latter.

But this measure was necessary to complete the isolation of the Church; the clergy were now fully and entirely separated. The interests of the clergy and the people had indeed for ages been becoming more and more distinct, but now there was a line drawn that in making the clergy more exclusively the Church, more effectually shut out and cut off the laity from their just share in its interests. All holiness was thus arrogantly claimed for the priesthood calling itself the Church, whilst the people, who really constituted its bones and sinews, stood aloof, as if to hear only the ancient Pagan cry, "*Procul, procul, este profani*"—or to hear the old Pharisaism revived which once had said, "This people that knoweth not the law is accursed." Such was the work of that celebrated Gregory. He succeeded in hedging in the clergy within the artificial holiness of celibacy, and, in doing this, he converted the priests into fornicators, and the Church into a brothel.* Marriage was disgraced, dishonoured, and degraded, by being shut out of the Church, and the holy ties formed in Paradise by the Creator of the sexes were violently ruptured or denounced as crime. But thus the Church was isolated, thus the Church and the people became two distinct bodies. The one, the clergy, having nothing *in common* with their brethren out of the pale but human wants, human necessities, and human passions, ; the other, the people, having nothing *extraordinary* but their extreme ignorance and their abject subjection. And these were the times—those mediæval times which have been so often admired, and for the return of which many, even in these days, have ventured to utter a sigh or a wish that they might be realized again. Whatever romance there may be in such a wish, it is well for humanity at least that they have passed away.

Mediæval times may have been, and no doubt were, prolific in many things of which we may be at this time comparatively barren. They may have reared structures which, as works of ecclesiastical art, will never fail to have admirers, connoisseurs, and amateurs ecclesiastical, without cessation; and even the wars of the Cross may be extolled as noble enterprises of Christian chivalry to recover sacred ground from profane hands; or they may be admired for the subtilty of their dialectics, the acumen of minute distinctions which no longer perplex the theology or philosophy of our day. All we say for the present is, let them rest in their sombre shades of light and darkness. They have had their day, and we may be thankful, even Rome may be thankful, that day is past. It was happy for the world, and perhaps for Christianity itself, that *they were*, but that is all that can be said for them.

Mediæval structures, mediæval chivalry, and the play of dialectic skill, in raising interminable questions about mere straws, may have served under God's providence as a transition to a better dispensation, but, if we mistake not, we have in these days more important matters before us. And one of these is, among others, to throw off that incubus of spiritual domination still pressing upon the Christian world, the still formidable remnants of mediæval corruptions. Romanism is that incubus, and as long as it presses our earth, society will never breathe freely.

Much, we know, has been done, even in these times, to vindicate the middle ages from the opprobrium of darkness; but perhaps the charge of darkness, or which is the same thing, gross delusion, is at last the best apology that can be framed for them. As they were in the dark, we compassionate them, and we excuse them. But God forbid that they should ever become our standards, even for a piety that rests in external things. It is a sickly piety at best.

Devotion needs health to make it strong; we mean health of soul and mind. This health was wanting to the middle ages. The Church was then, with all its expansion, but an overgrown babe, holding on to the leading strings, and learning to walk, but never allowed to walk alone; never allowed to feel its own strength, because it was not allowed even to know that it was the Church. The clergy called themselves ministers, *ministri*, servants, and servants of the Church they professed to be—but the moment a question of collision arose, instead of ministers they were masters, and the real Church, the people, the flock, these were as completely ignored as if they did not exist. Now this state of things which existed in the middle ages in full force, this is the very same that is perpetuated in the Romish Church. We assert it, the people in that system are nothing. It is not for them that the so called Church is upheld; it is not for them that buildings are reared, and cathedrals, and churches, and colleges, and schools, great and small, are reared. Ostensibly it is all indeed for the people, but it is in fact only for the isolated body, the part of the commonwealth that calls itself the Church, by whom the Church is in fact only governed and instructed, without any share in its deliberations, without any participation in its counsels, and only made to feel some little importance, when it must rear an edifice, endorse a seat of learning, or leave a legacy for the repose of the soul. No one can fail to see here there is a great gulph between the people and the priesthood. The people are one thing if they are anything, the priesthood are another thing. Their interests are not one. The people, indeed, are drilled into some persuasion that it is their Church, and they acquiesce in that belief as if they formed a part at least, if not the whole. But they are not aware that they do not even form a part in the practical operations of it. They are as completely shut out, in the matter of fact, as they are from the chancel where the public service is performed. That very chancel, indeed, is the symbol of their relative position. "Stand *aloof*—I am holier than thou," is the meaning of a Romish chancel, and it would be as great an offence to the morbid piety of Romanism, for a layman to enter that inclosure, as to a Mussulman the entrance of a Christian into his mosque.

Now let it be known, we Protestant Catholics have no such distinction. We have no such impassable gulph or insurmountable barrier. With us, people and ministers are the Church; rather say the people—they are the Church—ministers are so far from being the Church that they are more its servants than its masters, and though blessed in being what they are, still if any part could be detached, it is not they, but the people who form the body. "The ministers of Christ," saith Paul, "and your servants for Jesus' sake." 1 Cor. iv. 5. Where it is not the ordinary word for servants or ministers, but the most humble, the Apostle would use δουλους—*slaves*. So that the Apostle, with all the dignity attached to his sacred office as officer, ambassador, Apostle of Christ, here comes down to the lowest position in life,—as a minister of God—a slave of the Church; conscious of the highest dignity, yet simple and humble as the child, he is willing to be anything, or even nothing, that he may win the soul to Christ—all things to all, "if possibly he might gain some." So stands the ministry, instead of being a lordship over God's heritage, it is but a servant and instrument to promote it; itself a part of that heritage indeed, but by no means the proprietor and the body itself. The means to build, and rear, and adorn, by making itself more and more a symmetrical or fundamental part—but not the edifice or the exclusive occupants of the ground.

The Romish priesthood as another Christ is as many a Christ as there are priests—and as another Christ, it is another Christianity, of which Paul and Peter, John and James, knew nothing; and only then when it ceases to be another Christ, can it return to a pure Christianity, and thus assert, as in the days of Paul, a pure Catholicity.

C. F. C.

For The Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. VIII.—THE WEEKLY SABBATH.

A most suitable and edifying topic for my Sunday evening's meditation. The institution of the weekly Sabbath, the first pledge and emblem of our everlasting rest. The subject is adapted to suggest the happiest thoughts, and to call up every holy feeling in the human heart, while we take a review of all the duties and enjoyments of another Sabbath day. We shall therefore carry back our meditations on the weekly Sabbath to the primeval consecration of that holy day, and the first Sabbath upon earth, that first antedation of our heavenly rest; as by that means we shall be likely to ascertain the true intention of the Deity in that religious institution, and may learn to hallow the Sabbath as may best contribute to our edification, and to the attainment of that end for which our great Creator set apart the seventh day.

The weekly Sabbath was the first religious institution upon earth, the first divine ordinance of public worship; and in the devout observance of that holy day did the Almighty God embody the religion of mankind. The Scripture history of the institution of the weekly Sabbath has been related in the following words:—"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. ii. 1. When it is said that God blessed the seventh day, and sanctified it, those words would clearly imply, that he did thereby make the seventh day a happy day, and gave it a superiority above all the rest of the days; and that he made the seventh day the happiest day by sanctifying it; that is to say, by separating it from all secular purposes, to which the other days were appropriated, and by devoting it to entirely religious purposes; for such is the meaning of the word *sanctify*, as it has been commonly employed in the sacred volume. And, indeed, all religious ordinances must be types and pledges of heavenly things; or otherwise they could not have any religious meaning, and could not be of religious obligation. After God had finished the work of creation, he instituted the Sabbath on the following day. And hence, the patriarchs who followed that divine example, wherever they pitched their tents, they built an altar, and called upon the name of the Lord on that day.

According to the teaching of the Holy Scriptures, whenever any person or thing is said to have been sanctified, it was thereby separated from all secular purposes, and was entirely devoted to religious purposes, and more especially to the public worship of God. Thus Aaron and his sons were sanctified, and thus the tabernacle was sanctified, and the utensils and the garments were sanctified that were used in the service of God. And from such considerations it will follow that our religion must relate to another and a future state of existence; or to use the language of Holy Writ, to things hoped for, and things not seen. Those creatures whose existence is to terminate with the present life, are not the subjects of religious obligation. And hence, all religious obligation must of necessity imply a future state of existence; and of consequence all our religious faculties, and all our religious feelings, and all our religious sympathies with God, and with the invisible and everlasting world, must of necessity imply the certain retributions of the world to come. Such is the ground upon which all religious obligation has been made to rest in all the teaching of the sacred volume. And hence the sacred writers have but seldom appealed to the external evidences of religion; but they have uniformly appealed to the internal evidences of religious obligation, and most of all, to the native and intuitive perceptions of mankind, as being of divine origin and of divine authority, and as being the original ground on which all religious obligation has been made to rest. And in sober truth, we may successfully maintain, that every man who has got the impiety to disregard the native inspirations of the Deity within the secret thoughts and feelings of his own heart, will always more than disregard all the external evidences of religion, and all logical deductions drawn from thence: and we may therefore entertain a doubt whether any man was ever brought to a sincere and devout acknowledgment of the existence of God, and of the certain and eternal retributions of the world to come, by means of any other evidence, besides that of his own immediate and intuitive convictions of eternal things, and by deductions drawn from thence in his own secret thoughts.

Religious education, according to the unsophisticated meaning of those words, is the training of the human mind to the rational and devout observance of our own religious intuitions and religious feelings, as to the native inspiration of the Deity within our hearts. This is in reality religious *experience*, and it must imply the cultivation and expansion of our own religious faculties, and of our religious feelings and perceptions of eternal things; and that from a divine assurance, that all such religious feelings and perceptions are divinely inspired, and must contain the native seed and germ of all piety to God in the hearts of mankind. And surely, every Christian parent would always teach his child devoutly to appeal to that internal evidence of all religious obligation within the secret thoughts and feelings of his own heart, rather than to appeal to any mere external evidence; because that he would feel assured that a conviction resting on the internal evidence of religious obligation, must always be stronger and be more effective than any religious conviction resting on external things. In truth, a religious conviction resting on external things alone, amounts to but little more than religious speculation, or religious opinion, and it cannot exercise any regenerating influence upon the human heart. We do therefore sincerely congratulate that man, who is able to rely upon the evidence of an eternal and universal necessity, as upon the inspiration of the Deity, within his own soul, and to deduce from thence the rational conclusion of an absolute certainty; and we congratulate that human being who is able to recognize in all the native intuitions of his own heart, the native inspirations of the Deity, and the dictates of eternal truth, and the power of the divine authority; and we congratulate that human being who will have the integrity to reason from all such infallible data, and to depend on the rational and devout deductions of his own thoughts, and with the same divine assurance as upon those original premises from whence they are deduced. Such a person makes a legitimate use of his own rational and religious powers, and such a man in human society, like Abraham of old, will be like the oak or the cedar of the forest, that will shelter thousands under its shadow, and bid defiance to the storm.

God blessed the seventh day by devoting it entirely to religious purposes. And hence the happiest feelings of the human heart are our religious feelings, both native and cultivated. Our religious feelings render us happier than the brute creation. We are capable of feeling our religious obligation to our great Creator, and are capable of knowing to whom we are indebted; and we are capable of acknowledging our obligations in acts of religious worship, and hence the happiest of all human feelings arise out of the blessed hope of everlasting life. And all such grateful and devout acknowledgments of our obligation to the Deity, must constitute the happiest employment of the weekly Sabbath. And herein we may see why the number seven is called the number of perfection, because it includes all the days which God has made, and because it recognized the origin and the end of our existence, the maximum of our existence, the blessing of eternal life, which is the perfection always set before us in the word of God.

From the foregoing arguments we may clearly perceive that the great law of all religious obligation is in obvious accordance with the laws of vocal harmony, as every octave, like the return of the weekly Sabbath, brings us to the same note again, only removed to the vocal distance of an octave. Vocal harmony is limited in practice to a few successive octaves, although in imagination it has neither beginning nor end. The octaves of time, measured by a weekly rotation, are always adapted to carry our thoughts from earth to heaven.

It is, as we conceive, nothing better than sheer ignorance, to suppose that the weekly Sabbath is *only* a weekly commemoration of the creation of the world; because such a notion would contain only an inadequate conception of the Scripture doctrine of the Sabbath. All religious institutions which have been recorded in the sacred volume, while they commemorate the origin of human existence, or else the origin of human evil, they antedate the end and design of God in all human existence, and the blessings of redemption and eternal life. There is not any passage of Scripture that would represent the design of the Sabbath, as being only that of commemorating the creation of the world, but as being that of our commemorating the rest of God after He had finished His six days' work. The sacred historian has informed us that God blessed the seventh day, and sanctified it; because that in it He had *rested* from all His works which He had created and made. And in the book of Exodus we read, "For in six days the Lord created heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it." It was because that God had rested on the seventh day, that He blessed the seventh day, and hallowed it; and He thereby set it apart for religious purposes, and made it to be a weekly pledge and emblem of our everlasting rest. God Himself rested on that day; and thereby antedated our eternal rest. After the same manner the Apostle reasons, when he says, "For He spake of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into my rest." The Apostle calls the Sabbath by the name of God's rest; and hence he argues, "For he that hath entered in his rest hath ceased from his works as God did from His." And when the Apostle speaks of our eternal rest, he calls it σαββατισμὸς, a Sabbath, or Sabbath keeping, and he says, "There remaineth therefore a Sabbath to the people of God." From all the foregoing passages of Holy Writ, as well as from the current teaching of the sacred volume, we may learn that the first idea which is given to us of a state of human immortality is contained in the institution of the weekly Sabbath, by which we have been taught to commemorate the rest of God, at the close of the six days' work, and to antedate our own eternal rest.

J.

(*To be continued.*)

MORE IRREVERENCE.

To the Editor of the Churchman:

Dear Sir:—One of your correspondents lately drew attention to a "manifestation of irreverence" in Trinity Chapel in this city. It was my misfortune very recently to witness in the same sacred edifice a similar, and, in many respects, more serious and distressing violation of the sanctity of God's House. More serious, because eminently public; more distressing, because the rev. clergy themselves set the example of open disregard for holy places. The circumstances were these: On the occasion of the annual sermon before the Board of Foreign and Domestic Missions, a large congregation had assembled to worship God in what was preëminently the "beauty of holiness;" right reverend fathers in God were in the sanctuary, and the stalls of the choir were filled with priests and deacons, all intent upon the great work of spreading of Christ's blessed Gospel to earth's remotest boundaries. The holy service proceeded step by step, in its solemn succession of prayer and praise. Hymns and canticles were duly sung, and eloquent and earnest words fell from the pulpit. The tones of the Apostolic benediction had scarce died away along the echoing arches of the nave, the hush of silent prayer had scarce settled for an instant on the kneeling throng, when, at once, in a moment the whole scene has undergone a change. Surely this is no longer God's dwelling place on earth, no longer the seat of His immediate presence! Some brilliant scene of social *reunion* rather; some gay assemblage of men and women met for relaxation, and the indulgence of refined intercourse. The buzz of conversation deepens; hand-shakings and congratulations succeed each other on all sides. Clergymen flit in and out the sacristy doors; some are folding surplices, untying bands, unloosing buttons of refractory cassocks. One reverend gentleman is eulogizing the late discourse (most justly, be it remarked); another is commenting on the effect of gas-light on the building; this one has a thousand questions to ask a friend whom he has not met before for some time. Young ladies are calling up their drawing-room witcheries, and putting on the half-forgotten coquetries of last summer at Newport; unexceptionably dressed young gentlemen are organizing discreet flirtations under the convenient shadow of chancel canopies; little people are pushing themselves about in everybody's way, and elderly females permit themselves to rail loudly, and without stint, at the "popishness of the painted stone Communion table." Every one is completely at his ease, and laughs and chats with comfortable indifference to the incongruity of the surroundings. To be sure, the chancel pavement lacks the softness of Mrs. Potiphar's gorgeous carpets; but then the inlaid crosses and quatrefoils of the encaustic tiles are rather pretty, and the sanctuary rail is of most convenient height to lean against; and, besides, there is something so *recherche* in the *Puginesque* grace of the gas standards. In short, the whole is unique, and will serve as a pretty contrast to the next ball,—this opening *conversazione* in Trinity Chapel!

But the subject is too painful for trifling, and I have not exaggerated, but if anything, softened down the glaringness of the picture. Is this, may it not be asked, to "consecrate the building to the honour of God's great Name—separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it to His service?" And yet all this is permitted—it is an every-day occurrence; the clergy tacitly express their approval of it. And when such is the case, can we reasonably hope for better things? To what purpose do we build fine churches, and adopt a careful symbolism of construction in our architecture? To what purpose beautify our chancels—types, as they are, of the Church Triumphant in Heaven—and make them all glorious with carvings, and colours, and gold? Is it that irreverent laity, with levity on their tongues, and no thought of the awfulness of God's immediate presence in their hearts, shall crowd the sacred precincts, with no reproving look from priest or bishop to remind them of their trespass;—shall draw near, with idle curiosity, to that Holy Altar, which they should never approach save when with deepest awe and trembling, and souls cast down in penitential lowliness and humility, they come to feed on the most precious Body and Blood of our Lord in the Blessed Sacrament? The clergy will preach in vain. One such exhibition as that of last Wednesday night would neutralize the effect of all the sermons and the teachings of all the ecclesiological societies that have brought their influence to bear upon the Church for the last twenty years. And, worse than this, produce the inevitable impression, that neither clergy nor ecclesiological societies were sincere in what they had been advocating. We have many beautiful churches, (thanks, in a great measure, to the ecclesiological spirit that has done a good work in our midst,) but if ecclesiology is to degenerate into a mere æstheticism, better a thousand times go back to our barns and caves, and strive to learn the lesson of reverence, before we apply ourselves to church-building and decoration. Let us seek to realize the meaning of the word *Church*, in its full significance, and there can be little question as to the result. Men shall "go into His gates with thanksgiving, and into His courts with praise, bringing gifts according as He has given unto them."

But I have already trespassed too long upon your space; on some future occasion I may call to your notice scenes of similar character to the one above detailed. There is no lack of instances, unhappily; for this species of church desecration is rather the rule than the exception.

Yours, &c.,

Durandus.

For The Churchman.

CONFIRMATION.

The real character of the holy mystery of Confirmation is little understood in these days, although it is one of those first principles from which St. Paul exhorts "us to go on to perfection." (Heb. vi. 1, 2.) Many suppose that it is a mere ceremonial rite, by which they make an open profession of religion, by renewing their baptismal vows; hence they infer the name Confirmation, ignorantly thinking that *they confirm* their vows. But a moment's consideration will show that this opinion is erroneous in the extreme; if it be a mere confirming of the baptismal vows, it is an act of our own, and not one performed by the Bishop; it is, in fact, nothing more than what every child does when he says his Catechism. Besides, suppose, as is often the case, an adult is baptized in the morning, and confirmed in the afternoon, does he renew the vows he has just taken? Then what is Confirmation? It is a holy mystery, or Sacrament,* in which the baptized Christian is *confirmed* in strength by receiving new grace, and becomes a perfect soldier of Christ. Like the holy mysteries of Baptism and the Eucharist, it has an outward sign and an inward grace. The outward sign is the imposition of the Bishop's hands; the inward grace, the seven-fold gift of the Holy Ghost:—the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; the spirit of holy and godly fear. But it may be objected that the Holy Ghost is given in Baptism. To this it is to be answered, that Baptism and Confirmation are not the same mystery. Baptism is necessary to salvation; Confirmation is not necessary to salvation. As by Baptism we become new creatures, children of God, so also by Confirmation we have grace given us to grow to the full maturity of the Christian life, having put away the things of the child. So that as we see a difference between natural birth and growth, we may see a difference between regeneration in holy Baptism, and the gift of full growth and perfect spiritual strength in Confirmation. In Baptism we have been regenerated by water and the Holy Ghost, having received forgiveness of all our sins; at Confirmation, the perfection of grace. Baptism receives us into Christ's flock, making us His children; Confirmation arms and equips us for the fight. It is then the Christian puts on the whole armour of God; then he is fortified and strengthened for the conflict with the world, the flesh, and the devil.

Confirmation not only confirms grace, but it also increases it. Our blessed Lord directs His Apostles to abide in the city until they be endued with power from on high; and how different was their conduct after they had received the Holy Ghost, on the day of Pentecost, from their actions before; then they were fearful, and of little faith, but no sooner had they received the Holy Ghost in His fulness than they were fearless, and full of faith and grace, deeming it great happiness to suffer all things for Christ Jesus. That Confirmation was not a mere ceremony, or rite of profession of faith, which has grown up by corruptly following the primitive Church, may be shown by many texts of Holy Scripture. St. Paul, in his second Epistle to the Corinthians, ii. 21, 22, says: "Now He which stablisheth us with you in Christ, and hath *anointed*† us, is God; who hath also *sealed* us, and given us the earnest of the Spirit in our hearts." And St. John in his first Catholic Epistle, ii. 20-27, says, "But ye have an *unction* from the Holy One, and ye know all things. But the *anointing* ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in Him."

In the eighth chapter of the Acts of the Apostles we read that *they laid their hands* upon those Samaritans who had been converted by the preaching of St. Philip; and when they laid their hands upon them, they received the gift of the Holy Ghost. Again, St. Paul (Ephesians iv. 30,) exhorts us to "grieve not the Spirit of God, whereby ye are *sealed* unto the day of redemption." Considering, then, the dignity of this high and holy mystery, we ought not to regard it lightly, for without it the Christian cannot attain unto that perfection which our blessed Lord counsels, saying, "Be ye perfect, even as My Father in Heaven."

W. F. B.

CONCAVITY OF THE EARTH AT THE NORTH POLAR CIRCLE.

To the Editor of the Churchman:

Sir:—I read with great joy in last Friday's *Tribune*, to me, and no doubt to you, and to thousands of others, the gratifying intelligence of the safe arrival in New York of Dr. Kane, returning from his voyage to the Polar regions. The feelings of few, I think, were more excited, perhaps, than my own, for the success of the undertaking, both on the score of science as well as humanity; and I felt that if I could give a hint that would throw any light on the subject, it was my duty to do so. From that motive it was that I sent a letter to Dr. Kane on the morning that he sailed from New York; whether he received it, I know not. It was to inform him that I had good reasons to be assured that the earth was concave at or within the Polar circle; consequently as the sun's rays would be thrown directly into the concavity, great heat would be the natural result, which heat would, as another natural consequence, neutralize the cold of all that part for some considerable distance. I felt assured that if Dr. Kane came near its influence so as to perceive an alteration in the temperature, the hint I had given would be sufficient to induce him to proceed, when, otherwise, for want of it, he might return, and his whole previous exertions be lost. My first idea of the earth's concavity, and consequently heat at the Polar circle, originated from three different statements given at different times, and, I think, in different papers, so that there was no reason to fear a hoax was intended, like the "Moon hoax." One statement was as follows: that large quantities of vegetable matter had been fallen in with in very high latitudes; another, that large flocks of birds had been seen; another, that an open sea had been observed. On reflection, I concluded these things must have been caused by heat. I then thought of volcanoes, but soon had to give that idea up, for they would be too local, and would no more dissolve any great mass of Polar ice than so many tallow candles would warm the City Hall in the depth of winter. I then went to the sun, the powerful king of day, and knew that he would do the business effectually. He gives light and heat to the planet Neptune, which is forty times the distance from him that our little earth is. And now we read in the account of the voyage to the Polar circle that the *greatest discovery* is the *open Polar sea*. Why, sir, if I could have had any previous doubts as to the truth of my theory, the earth's concavity in the Polar circle, this *open Polar sea* would disperse them, and no other cause but the sun's rays thrown into that concavity could produce sufficient heat. I challenge men of science to show any *other* cause that would produce such an effect. Truly yours,

An Octogenarian.

Note.—The concavity of our earth at the Poles does not appear so extraordinary as the rings of the planet Saturn; but no two planets of our system are exactly alike; the variety in the universe is infinite.

The Martyrdom of Laud.

In that trying hour he was not alone. True, he was on a scaffold, about to perish by a violent death, the object of the gaze of a thousand faces upraised to curse him, with only one friend near him, far away from all he loved in Church or State; nevertheless, the presence of the Father was in his heart, and the love of the Son, and the communion of the Spirit. Nor was he, lone as he seemed, forgotten by his fellows. Even in that dense crowd there must have been those whose hearts were touched with some feeling of pity for the gray hairs so soon to be stained in blood. But more than this; there were the seven thousand faithful Israelites, who had not bowed the knee to Baal. All through the length and breadth of England there were hundreds praying that God would strengthen the martyr in his agony. From the royal closet where the Lord's anointed in penitential abasement knelt that morning, in which his friend was to die; from the retirements where the the prelates in the Church were sheltering themselves from the pursuer; aye, from the very prison-house where stout-hearted Wren was wearing away his life; from hiding places where clergy, dispossessed of their lawful cures, were subsisting on the charity of the faithful; from sheltered nooks and quiet homes, where dwelt the sons and daughters of England's Church, whom he had instructed by his precepts, and guided by his example,—whose secret thoughts he had shared, whose doubts he had solved, whose difficulties he had removed,—to whom he had displayed their Church in its fulness, and taught them how in it they might find certainty of faith, and the mode of satisfying their most ardent longings after saintliness; from the dwellings of Christ's poor who had fed upon his bounty, and in him lost their best friend, went there up on that January 10, the prayer of intercession for him whose death-struggles it witnessed. The prayers were heard. The Archbishop played the man: he advanced to the foot of the scaffold with a firm step, and thus spake:—

"Good people,—This is an uncomfortable time to preach, yet I shall begin with a text of Scripture, Heb. xii. 2: 'Let us run with patience the race which is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God.' I have been long in my race, and how I have looked to Jesus, the Author and Finisher of my faith, He best knows. . . . And some comfort it is to me not only that I go the way of these great men in their several generations, [Elphege, and Sudbury, Archbishops of Canterbury, and St. John Baptist, and St. Cyprian,] but also that my charge (foul as it is made) looks like that of the Jews against St. Paul, (Acts xxv. 3,) for he was accused for the law and the temple, *i. e.*, religion; and like that of St. Stephen, (Acts vi. 14,) for breaking the ordinance which Moses gave, *i. e.*, law and religion, the holy place and the temple (v. 13). But you will then say, do I then compare myself with the integrity of St. Paul and St. Stephen? No; be that far from me. I only raise a comfort to myself that these great saints and servants of God were laid at in their time as I am now. And it is memorable that St. Paul, who helped on their accusation against St. Stephen, did after fall under the very same himself. Yea, but here is a great clamour that I would have brought in Popery. I shall answer that more fully by and by. In the mean time you know what the Pharisees said against Christ Himself: 'If we let Him alone, all men will believe in Him—*et venient Romani*—and that Romans will come and take away our place and nation.' Here was a causeless cry against Christ that the Romans would come: and see how just the judgment was—they crucified Christ, for fear that the Romans should come, and His death it was which brought in the Romans upon them, God punishing them with that which they most feared. And I pray God this clamour of *venient Romani* (of which I have given no cause) help not to bring them in; for the Pope never had such a fortune in England since the Reformation as he has now, upon the sects and divisions that are now amongst us. 'In the mean time, by honour and dishonour, by good report and evil report, as a deceiver, yet true, and passing through this world.'" (2 Cor. vi. 8.)

He then proceeded solemnly to declare his innocence of any attempt to alter the laws or religion of the kingdom, avouching with his dying breath both Charles' and his own great attachment to the English Church. "What clamours and slanders I have endured for labouring to keep an uniformity in the service of God, according to the doctrine and discipline of the Church, all men know, and I have abundantly felt."

Nothing can be more sublime than the whole of his deportment throughout the harassing period of his trial and execution. His language throughout is replete with the words of inspiration, and the Divine Spirit seemed throughout to be moulding him in his sufferings into perfectness of Christian character. No levity, no self-sufficiency, no vindictiveness, sullied those hours of sacred endurance. Calmly reposing upon the love of his God and Saviour, he seemed lost to all considerations of self, and only intent upon the salvation of men.

The very scaffold was crowded with his enemies, and as his eyes through the chinks of the woodwork saw the heads of the crowd below, he bade them be well covered over, lest his blood might fall through upon the heads of any of the people. His was a divine tranquillity, and the storms of human fury assailed it in vain. Sir John Clotworthy came up to entrap him by malicious impertinence into speaking something which might be interpreted to his hurt. Laud still gently answered that the comfortablest saying of a dying man was that of the Apostle: "I desire to depart and to be with Christ;" and when the fanatic questioned him upon the ground of his assurance, he refused to express in words that which is unutterable, but being pressed for a word of Scripture, "That word," said he, "is the knowledge of God."

In that knowledge he died secure. His lips were seen to be moving in prayer as he lay upon the block. When he spake the words, "Lord, receive my soul," the axe of the executioner fell upon him. His head rolled away at one blow. His face turned instantly pale in death, which till that moment had retained its natural colour with an undaunted courage.

"Thy cloak was burning zeal,
 Untaught the worldling's arts to wield,
But innocence thy coat of triple steel,
 And loyalty and truth thy hand and shield."

—*Baines's Life of Archbishop Laud.*

Religion.—

All may of thee partake;
 Nothing can be so mean,
Which, with this tincture, for thy sake,
 Will not grow bright and clean.

This is the famous stone
 That turneth all to gold,
For that which God doth touch and own,
 Cannot for less be told.

—Geo. Herbert.

As the Chinese have no word which will compare with the word "Amen," they say "*Sin yeuen ching sin*"—"The heart wishes exactly so."

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* This remark may be a startling assertion to some, and it seems almost absurd to suppose that a measure (the celibate) ostensibly designed to promote purity of life and holiness, should be the most dangerous to its preservation, and we by no means intend the remark as a reflection upon the many good and worthy men who, bearing the burden imposed upon them by the darkness of those times, did exemplify the law of purity of life in private as in public. Such, we believe, also, there were many, both before and after the days of Hildebrand. But we fear these have formed in all ages the exception rather than the rule—*expellas naturam furca usque recurret.* Gregory's law was an outrage upon nature, and nature has too often taken vengeance on this corruption of the Church, by showing it up in a direct violation of the law of God.

* "It is none of the doctrine of the Church of England that there are two Sacraments only; but that of those rituals commanded in Scripture, which the ecclesiastical use calls Sacraments, (by a word of art,) two only are generally necessary to salvation."—*Bishop Jeremy Taylor.* Vide also the Homily on "Common Prayer and Sacraments."

† In the ancient Church, unction was used in Confirmation, and to this day it is practised in the Oriental and other branches of the Church; the Bishop places his right hand on the head of the candidate, and with his thumb anoints the forehead, making the sign of the cross. In the Oriental Churches Confirmation is called the mystery (or Sacrament) of the Holy Chrism.

For The Churchman.

MATINS.

The hour of praise has come, my God,
And glad'y springs my heart,
In the accustom'd strain of joy,
To take its tuneful part;
Night's shadows flee from earth, and morn's
Bright rays fresh vigour bring
To willing hearts that wake to Thee,
My Saviour and my King.

Full brightly through the chancel-pane
The early sunlight gleams,
And falls athwart the temple floor
In many-tinted beams;
What time, among the arches high,
The hallowed anthems ring,
That tell the glories of Thy grace,
My Saviour and my King.

How blest their lot, who seek Thy courts,
With morn's return, each day,
And at Thine Altar's sacred foot
Their ceaseless off'rings lay;
Be mine, to join the favour'd band,
As to Thy Name they sing,
In ancient hymn or canticle,
My Saviour and my King.

The cheerful strain, which here we raise
By Schuylkill's sleeping tide,
Shall find an echo, ere the night,
Near broad Missouri's side;
And farther west, the winds of God
Shall bear, on swiftest wing,
The rapturous notes which swell Thy praise,
My Saviour and my King.

Roll on, thou tide of song! nor cease
To circle round the earth;
Let all the nations own our God,
And celebrate His worth:—
Let chime of bell, and organ's note,
Their "welcome music" bring,
And praise unceasing rise to Thee,
My Saviour and my King.

Schuylkill Falls. T. LYLE.

FOR THE YOUNG.

A PLEASANT SURPRISE.

A young man of eighteen or twenty, a student in a university, took a walk one day with the professor, who was commonly called the student's friend, such was his kindness to the young men it was his office to instruct. While they were walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path, which they supposed to belong to a poor man who was at work close by, and who had nearly finished his day's task. The young student turned to the professor, saying, "Let us play the man a trick; we will hide his shoes, and conceal ourselves behind those bushes, and watch his perplexity when he cannot find them."—"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe, and then we will hide ourselves." The student did so, and then placed himself, with the professor, behind the bushes close by, through which they could easily watch the labourer, and see whatever wonder or joy he might express. The poor man had soon finished his work, and came across the field to the path, where he had left his coat and shoes. While he put on the coat, he slipped one foot into one of his shoes; but, feeling something hard, he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance. He gazed upon the dollar, turned it around, and looked again and again; he then looked around him on all sides, but could see no one. Now he put the money in his pocket, and proceeded to put on the other shoe; but how great his surprise when he found the other dollar! *His feelings overcame him; he saw that the money was a present*; and he fell upon his knees, looked up to heaven, and uttered aloud a fervent thanksgiving, in which he spoke of his wife sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing. The young man stood there deeply affected, and tears filled his eyes. "Now," said the professor, "are you not much better pleased than if you had played your intended trick?"—"O, dearest sir," answered the youth, "you have taught me a lesson now that I will never forget! I feel now the truth of the words, which I never before understood, 'It is better to give than to receive.' We should never approach the poor but with the wish to do them good."—*From the German.*

THE TWO WAYS.

In a village on the Rhine, a schoolmaster was one day teaching in his school; and the sons and daughters of the villagers sat around listening with pleasure, for his teaching was healthful and kindly. He was speaking of the good and bad conscience; and of the still voice of the heart. After he had finished speaking, he asked his pupils, "Who among you is able to tell me a parable on this matter?" One of the boys stood forth, and said, "I think I can tell a parable, but I do not know whether it be right." "Speak in your own words," answered the master. And the boy began:

"I compare the calmness of a good conscience, and the disquietude of an evil one, to two ways on which I walked once. When the enemy passed through our village, the soldiers carried off by force my dear father and our horse. When my father did not come back, my mother and all of us wept and mourned bitterly, and she sent me to the town to inquire for my father. It was a dark night in autumn. The wind roared and howled in the oaks and firs, and between the rocks; the night-ravens and owls were shrieking and hooting. And I thought in my soul how we had lost my father, and of the misery of my mother when she should see me return alone. A strange trembling seized me in the dreary night, and each rustling leaf terrified me. Then I thought to myself, 'Such must the feelings of a man's heart who has a bad conscience.'"

"My children," said the master, "would you like to walk in the darkness of night, seeking in vain for your dear father, and hearing naught but the roar of the storm, and the screams of the beasts of prey?"—"O, no!" exclaimed all the children, shuddering.

Then the boy resumed his tale, and said: "Another time I went the same way with my sister; we had been fetching many nice things from the town for a feast which my father was secretly preparing for our mother, to surprise her the next day. It was late when we returned, but it was in spring; the sky was bright and clear, and all was so calm that we could hear the gentle murmur of the rivulet by the way, and on all sides the nightingales were singing. I was walking hand in hand with my sister; but we were so delighted that we hardly liked to speak. Then our good father came to meet us. Now I thought again to myself, 'Such must be the state of the man who has done much good.'"

When the boy had finished his tale, the master looked kindly at the children, and they said, unanimously, "Yes, we will strive to become good!"—*Krummacher.*

HEBDOMADARY.

THURSDAY, October 25.—*St. Crispin, M.*—Crispin and Crispinian were brothers, who, in the third century, went from Rome to Gaul, as missionaries, and settling at Soissons, in imitation of St. Paul, whose own hands ministered to his necessities, they preached by day and worked at the trade of shoe-making by night, although they were of noble birth, and had not been accustomed to such labours. They converted many to Christianity before their martyrdom, which took place at Soissons about 287.

SUNDAY, October 28.—*Twenty first Sunday after Trinity.*—Pardon and peace are in some way the end of all our prayers. To be forgiven our manifold transgressions, and to be at peace with God, is the greatest happiness which we can ever know in this or in the world to come. For this we pray; not because we ever expect to be at rest while here on earth, but because the assurance of God's forgiveness removes our fears, and gives us new power, and a more hearty desire to serve Him with all our might.

This is also the festival of *St. Simon and St. Jude, A. A. M. M.*—St. Simon is surnamed the Canaanite. The surnames mean the same thing, viz., that he was a man of great zeal. He is called the Lord's brother, as also is St. Jude, the other Apostle whom we commemorate to-day. St. Jude is the writer of the Epistle which bears his name. The Church is compared in the Collect to a building; the Apostles and Prophets are the foundation, we ourselves are the bricks and stones of which a building is composed, Christ himself is the corner-stone, or key-stone of the whole. But as the safety of the building depends much upon the goodness of the mortar with which it is built, so, unless the different parts of the Church are united, both in doctrine and practice, by the same Holy Spirit throughout, it will be in danger of falling. Farther, unless the Holy Spirit thus rules us, we cannot be temples of the Holy Ghost or acceptable to the Lord.

The Child is Father of the Man.

There are no accidents. Nothing, in nature, or in life, that is not by a plan. A providential law pervades the universe. And, yet, with universal freedom. A sparrow does not fall, without our Father. Nor, a hair is black or white, but as He wills. Yet, Liebig will reveal to you the glands, by which the colouring matter is distributed, to each particular hair. And the blithe sparrow chirps and chatters, as he springs from spray to spray, in the full consciousness of perfect liberty. As the scale of the creation rises, towards the Creator, this freedom, with a law, becomes, at once, more manifest and more magnificent. It is the majesty of moral natures. Angels exult in it. It is the unconscious charm of childhood. It links our life, through all its stages, into one. And its electric chain takes in eternity. A great philosopher has said, of men, who disconnect the present and the future, from the past, that "they exist, in fragments." And he most happily illustrates his meaning, and sets forth the law of continuity, in moral natures, with the words of another great philosopher; like him, a poet, too:

"My heart leaps up, when I behold
A rainbow, in the sky.
So was it, when my life began;
So is it, now I am a man;
So let it be, when I grow old;
Or, let me die.
The child is father of the man;
And I would wish my days to be
Bound, each to each, by natural piety."

And the poet of the Christian Year, worthy to be named with Coleridge, and with Wordsworth, has caught the same conclusion, and developed the same law, under another, scarcely, a different, illustration.

"Our path of glory,
By many a cloud, is darken'd and unblest:
And, daily, as we downward glide
Life's ebbing stream, on either side,
Shows, at each turn, some mouldering hope or joy;
The man seems following, still, the funeral of the boy."[*]

"THE CHILD IS FATHER OF THE MAN."
What does this mean?
What does it teach?

I. WHAT DOES IT MEAN, to say, "the child is father of the man?" What does it mean, to say, the oak is in the acorn? What does it mean, to say, the fleet is in the forest? It is one of those primal truths, which are latent, in all minds. The electric spark of a great thought flashes them, into form. And we wonder, why *we* never hit upon them. Nothing was easier than to make the egg stand up, when Columbus had shown how. Go to the Patent Office, at Washington. Look into the department of agriculture. See, with what care, those grains and seeds, of every kind, from every quarter of the world, are sorted and distinguished; are folded up; are tied; are labelled; are laid in different drawers, or upon different shelves. Then, let a chance cucumber-seed drop, by your choicest melon-bed; and the distortion of your disappointment, when you taste the first, that ripens, on those cherished vines, will tell you, why such care is exercised, as language cannot tell it. How anxiously the blood is cared for, in the breeds of cattle! How completely Devon, and Durham, and Alderney, have become "household words," among our farmers! And, how could Welsh or Spanish pedigree be noted, with more scrupulous accuracy, than that of the winning horse at Epsom, or the Derby? It is far surer to be true, that "the child is father of the man." He owned it, who saw, in the boy Cæsar, many Syllas. St. Paul felt more assured of Timothy, when he remembered, that, "from a boy," he had "known the Holy Scriptures." And it is the lesson of the Holy Ghost, by Solomon, "Train up a child, in the way he should go; and, when he is old, he will not depart from it."

II. "The child is father of the man." What it means, we see. WHAT DOES IT TEACH?

1. If "the child is father of the man," *we should be watchful of him.* He has a fallen nature. He was born in sin. The flesh wars, in him, with the Spirit. The world, about him, lies in wickedness; and is magnetic, for his ruin. And Satan, "like a roaring lion," lies in wait, among our lambs. We have need, in such a case, of utmost watchfulness. To secure his earliest entrance into the heavenly kingdom, by the new birth, of water and of the Spirit. To surround him, from the first, with all the guards, which prudence prompts, and love supplies. To teach him, as he can receive it, the path of present duty, and the way of everlasting happiness. And, above all, to shield him with the perpetual panoply of prayer. There is no such trust on earth, as a young child. None, for difficulty. None, for sacredness. None, for importance. There is the body, to be cared for. There is the mind, to be developed. There is the soul, to be sanctified and saved. It is a trust, for time. It is a trust, for eternity. How watchful of him, we should be!

2. If "the child is father of the man," *we should be hopeful of him.* He is designed for excellence. He is intended for immortality. Such was Shakspeare, once. Such was Washington. Such was St. Paul. Who can tell, what any child may be? There is the God-likeness, in him; lost, but restored, in Christ. There is the unconscious power of example. There is the omnipotence of prayer. Who can answer the question, which was asked, in regard to John the Baptist, "What manner of child shall this be?" Let "the hand of the Lord" be with him; and what may he not be? We must be hopeful of a child. He is the "father of the man."

3. If "the child is father of the man," *we should be patient with him.* How much we need God's patience! How we try it! How it still waits upon us. And how impatient we are apt to be, with children. We forget that we ourselves were children, once. We forget how wayward we were, then; how disobedient, how rebellious. Nay, that we are still so, toward God. And that their faults, it may be, are but the reflections of our own. A child is a tender thing. It must be handled tenderly. A rough word may break down its spirit. A sneer may embitter it, for life. A rude touch may set it wrong, for eternity. God develops his own handiwork, in time. It is an infant, first; and, then, a child; and, then, a youth. And, not a man, for one and twenty years. And we must follow God. And wait on children. And have long patience with them, "First, the blade; then, the ear;" not till "after that, the full corn, in the ear." "That our sons may grow up, as the young plants; that our daughters may be, as the polished corners of the temple," how patient with them, we should be.

4. If "the child is father of the man," *we should be loving with him.* Love is the universal solvent. God does nothing, without love. Man can do nothing, without love. Man can do nothing, but by it. Machinery is moved, by power. Hearts must be swayed, by love. It is so especially with children. Hence, the instinctive love, with which a new-born babe is welcomed, into life. Hence, the attractiveness of little children. But, it must be more than this. They are not always lovely. And, yet we must be always loving. And, the less loveliness, the more love. Only love can exercise the watchfulness, which little children call for. Only love can prompt the perpetual hopefulness. Only love sustain the unwearying patience. Nor is it a weak, blind, love, that meets the case. "Whom the Lord loveth he chasteneth." And it must be so, with children. Nothing, that taxes love, like the faults which call for chastisement. Nothing, that tries love, like the decision to administer it. Nothing, that grieves love, like its administration. The stripes, which it inflicts, are heart-wounds, for itself. The tears, which it compels, are drops of scalding blood. When God would set forth His love, with an argument, which all can understand, and none can resist, the appeal is to the paternal instinct: "As a father pitieth his own children, even so is the Lord merciful, to them who fear Him."

5. If "the child is father to the man," *how we should pray for him!* Love's utmost may be done, in vain. Infirmity, in us, or, in the hearts which we desire to influence, an unyielding obduracy, may thwart and disappoint our most devoted efforts. It is but God, that can control the heart. And He will only do it, at the instance of our prayers. The parent, the pastor, the teacher, whoever would have influence with children, for their good, must seek it, through the Lord. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit, to them that ask Him?"

Beloved ones, "the child," with you, is, now, to be "the man." You leave, to day, the loving bosom of your Alma Mater, to struggle with the storms, and be tried, by the temptations, of a hard and heartless world. But, you do not go without her fondest blessing. She will still watch over you, with a mother's solicitude. She will still pursue you, with a mother's hopefulness. She will still wait on you, with a mother's patience. She will still dote on you, with a mother's love. She will still protect you, with a mother's prayers. Go, to be men. Go, to be men of God. Fulfil her highest hopes. Fulfil her fondest prayers. While others boast of wealth, of wisdom, of historic glory, let it be hers, to say, "*Enmea ornamenta!*" THESE ARE MY JEWELS! And, at the last, may it be mine, to say, of you, and those who went before you, and are yet to follow you, "Behold, I, and the children, which God hath given me!" Sons of my heart, God bless you!—*Bp. Doane's Baccalaureate Address at the Sixth Annual Commencement of Burlington College.*

Church the House of Prayer and Sacraments.

It is very necessary to preserve the sermon in its due place of subordination to the rest of the service. This point is well put by Bishop Bull. "Prayer is the principal and most noble part of God's worship, and to be preferred before preaching; nay, indeed, to speak strictly and properly, preaching is no part of divine worship; for every proper act of divine worship must have God for its immediate object, and God's glory for its immediate end. But the immediate object of preaching are men, to whom it is directed, and the immediate end of it is the instruction of men; though it is true, in the ultimate end of it, it tends to and ends in the glory of God, as indeed all religious actions do, and all our other actions of moment should do. But prayer is immediately directed to God Himself, and it is an immediate glorification of Him, and a paying of divine worship and honour to Him. In a word, by preaching we are taught how to worship God; but prayer is itself God's worship. Hence, the place of God's worship is styled by our Saviour, *the house of prayer.* (Matt. xxi. 13) It is not called a *preaching house*, (though there must be preaching there, too, at due times and seasons,) but a *house of prayer*, because prayer is the principal worship of God, to which all religious houses are dedicated, and it is the constant and daily business to be performed in them." (Serm. XIII., *Works*, vol. i. p. 327.) So that the church is not merely a house of preaching, but still more emphatically, a house of prayer and a house of Sacraments; and it is necessary for every person who goes to church to bear this in mind, and the degree in which a Christian habitually profits by sermons may perhaps be measured by the devotion and earnestness with which he habitually joins in common prayer. For the one leading idea of Church service should be that of worship—that of honouring God and hallowing His name, and praying that His kingdom may come; and that portion of the divine office which is more particularly devoted to teaching and exhortation will be most effectual for its purpose, when it is restrained from usurping the first place which belongs to the worship of God. We may, perhaps, apply in this case those words of our Lord, "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you." And what I have said of prayer applies still more strongly to the holy Sacrament of the Lord's Supper; and the application is the more striking because the Church, as I have already remarked, makes the sermon a part of the Communion Office, and it may be therefore said to be manifest, that if the sermon does not lead to the Lord's Table it fails to a great extent of its purpose; but whether this be a right interpretation to place upon the position which has been assigned to the sermon in the Church service, or no, *this* is quite certain, that the Holy Communion, being the highest of Christian privileges, and the greatest of Christian mysteries, every preacher must feel that he has missed his mark, if he has not been able by his sermons either to bring his people to the Lord's Table, or at least to stir their hearts with some solemn fears concerning the breach of duty in not going there. When the sermon and the Lord's Supper stand quite apart one from the other, and the one can be listened to while the other is neglected, then it is clear that the sermon goes for nothing, or for very little; it fails to bring forth the best Christian fruit, and whether the fault be in the preacher or in the stiff-neckedness of the people, the fact of the sermon having proved barren remains the same.

Sermons, in their own peculiar sphere, as much as prayer and sacraments, are to be accounted as means of grace. I do not pretend to decide to which of these most importance is to be attributed; each has its own place, and the results will be best when each receives all the attention we can give to it; but I remark upon the propriety of recognizing sermons as means of grace, because it gives me occasion to notice, that in the case of sermons, as with sacraments, much of the benefit to be received depends upon the disposition of mind of the recipient; and therefore it is well that Christians should not only give their own most earnest endeavours to understand and remember what God's servants say to them, but also that they should pray God to grant them the help of His Holy Spirit, that they may hear to real profit. Nor will their task be complete when they have prayed for themselves; they are bound to remember the preacher, also, in their prayers; no one can say how much of the efficacy of a sermon may depend upon such co-operation on the part of the people; each minister may find good cause to say, as St. Paul said to the Thessalonians, "Brethren, pray for us; that the word of the Lord may have free course and be glorified." (2 Thess. iii. 1.)—*Rev. Harvey Goodwin.*

Requisites of the Ministry.

But take *the priest.* First, in youth, together with the physician and the lawyer, and all others who seek knowledge in the abstract, there is the same long course of discipline and of preparation. Century upon century of history is to be studied,—profane on the one side, sacred on the other. To understand Holy Scripture rightly, many languages are to be learned; volume upon volume of the fathers, and of the councils of the early Church, must also claim their place; then the intricacy of all those points of faith which have molested the unity of the Church from time out of mind; the histories of heresies and schisms; the controversies; the mysteries of creeds. Then, when all this preparation is over, there comes the grievous, the momentous responsibility of that which he undertakes; the solemn vow of Holy Orders, wherein, the world cast aside, the soul and body are given for ever to God. This being done, and the charge assumed, there is now to be added, the study of man, in his wickedness, his passions, and his sins; there is to be sounded forth the voice of the *preacher;* and with that, accompanied, the visiting of the pastor; the young are to be taught, the sinner to be admonished, the wounded in conscience to be consoled, the rebellious to be warned, and the wandering to be guided. Then, as in the physician we saw that his care was for the *body* of the sick; so, in the priest, his care is deeper still, for the sick *soul.* By the bedside of the dying he must ever stand, at all times ready to be called "the sinner's friend," as He was whose servant he is. He has no day without some distress or grievance, some labour of the body, some anxiety of the spirit. How many souls may be perishing if he neglects their teaching; how many may rise up at the day of judgment, and say, "One word of timely warning from thy voice, and I had been safe, but thou gavest it me not." "Who, indeed, can be sufficient for these things?" You will find them plentifully described in the writings of St. Paul, who keenly felt the duties of God's ambassador as now set forth. You will not, I am sorry to say, find them so keenly felt, or so accurately practised, in our present race either of bishops or of priests. Alas! how many the very reverse. How many, like the soldier of the parade who has seen "no service," so the bishop and the priest have seen "no service." I cannot, indeed, say that luxurious palaces, and many servants, and the company of the great, and gorgeous banquetings, bespeak labour in *practice*, whatever it may be, notwithstanding appearances, in *theory.* To these you must not look. But look rather to such as the Church can boast even yet, as in our colonies, and India, and New Zealand. Read the accounts of episcopal labours which abound in the publications of the "Society for the Propagation of the Gospel in Foreign Parts." You will find many examples there of the "perils by sea and the perils by land," even of the Apostle Paul. Our bishops and priests, as missionaries, are indeed men of bodily labour as well as mental; and however circumstances at present may have altered the character of those who sit more luxuriously at home, in peace and quietness, still, I have no doubt, even these, should the time ever demand it, would be found no less willing to endure all things for their Divine Master's sake. All have the universal law before them—if they have it not in one way, they have it in another—"Thorns and thistles shall the earth bring forth. In the sweat of thy face shalt thou eat bread."—*Bennett's Letters.*

For The Churchman.

BEAUTY IN THE FALLING LEAF.

And must we give the eye to weeping,
Lend the heart to dark dismay,
That Nature now to us is speaking,
Heralding our own decay?
Must they come, these saddened feelings,
Mingled with no sweet revealings?

Noted thou in early spring-time,
When these glorious things had birth,
Tiny leaflets then descending
Gently, gently down to earth?
Sweetest thoughts they bore to me,
Portraying death in infancy.

Didst thou note them, *little children*,
View them going—didst thou see?
Emerald leaflets they when falling,
Full of Immortality.
Beautiful their lives, though brief,
Knowing here no autumn leaf.

Look around thee! leaves are falling,
Falling, wasting day by day;
Like to them we too are dropping,
Dropping one by one away.
Ah! sad the thought, but sweet to know
That death hath only power below.

Now the fierce wind! in a moment
Thousands to the dust are hurled,
Nature loudly, sternly speaking,
Picturing forth a dying world.
Drear, stern death, the gloom, the grave,
Sweet, sweet the thought Christ died to save!

Heed ye well the lesson then,
Cease from turmoil, sin, and strife,
Ye multitudes of dying men!
Haste, haste to gain eternal life.
So autumn's lingering notes shall be
Sweet preludes to—Eternity.

Branford, Conn. E. G.

The True Church Identified.

One of the most important issues now before the world, is between the principle of one full and perfect revelation of the truth, given by Christ and His Apostles, and the notion of a continuous inspiration, and ever changing revelation, of which the religion of the Bible was a mere starting point. Mormonism, Romanism, and the latest Infidelity, are founded upon the latter assumption.

The Protestant Episcopal Church holds the first alternative in this momentous issue. She maintains that the religion delivered to us by Christ and His Apostles is a perfect and finished revelation, sufficiently attested to the private reason, by a CONCURRENCE of divine witnesses, to enable every man to know, with certainty, the things which he must believe in order to be saved. These witnesses are the Holy Scriptures; the Church delivering to us now the same testimony which she gave in the Apostles' days; and the Sacraments. Each one of these parts, muniments, and witnesses of Christianity, stands upon the same foundation, and is sustained and assailed by the very same arguments. The Infidel uses the arguments which a few Christians employ against some of them, equally against them all. Let us hope that this bad use of a bad argument will bring all true Christians nearer to each other, and induce them to stand fast, "striving together for the faith of the Gospel."

The Church of Christ being a perpetual and divinely instituted corporation, it is a plain and undeniable proposition, that the identity of the Church, in all ages and nations, must consist in the continued existence of those things which, by the original institution, made the being and life of the corporation. We have seen that the being and life of the Church consisted, by Christ's institution, of these three things: the Faith which He revealed, the Ministry which He commissioned, and the Sacraments which He ordained.

Disease is not destruction. Corrupt additions do not take away the institution of Christ. Timely reformation may cure the disease of the spiritual, as well as of the civil body politic, and remove the foreign accretions which have been fastened upon it. Reformation is, in fact, the agency which Almighty God has used, under every dispensation, for restoring the purity, and for securing the continued existence of His Church. To make any reformation effective and healthful, the normal condition of the Church—the real institution of Christ—must be sufficiently witnessed to the private reason of all honest and diligent inquirers after truth, to be the ONE STANDARD, by which to measure all alleged corruptions, and all proposals for reformations. We have seen that God has furnished this testimony, and thereby established this necessary standard.

The profession of the *one* Faith revealed for salvation, and indubitably defined by the Church in the beginning; the continued existence of the Ministry which Christ appointed; and the due administration of the Sacraments which He instituted, are plain, simple, and conclusive tests of the identity of Christ's Church, at all times and in all places. Where these essential things are, there is the Church which Christ founded.

These same great features of Christ's institution constitute the only broad and comprehensive basis of Unity, upon which all Christian people can come together. The evils of separation between Christians have become so great that there is now a yearning in many minds for unity of some sort. Many factitious unions have been resorted to, with little success, to satisfy this yearning. But an effective unity can only be secured upon the basis of the original institution of Christ—the Faith, the Ministry, and the Sacraments, which He made to be the constituent elements of His Church. This basis of unity does not require that men should give up their religious opinions, however various these may be, but only that they shall not hold these opinions in the form of sect symbols, thus isolating themselves from the great body of Christian people. It merely demands that men should be reasonable enough to distinguish faith from opinion, and, upon the common ground of the One Faith—once delivered to the saints, and continuously professed in the Church ever since—mingle freely in the One fold of the One Shepherd.

It is unhappily true, that a large portion of mankind will not be governed by their reason in the matter of religion. But this is one melancholy feature of that degeneracy of nature which true religion strives to remove. The Almighty cultivates and exalts the reason of the creature whom He made in His own image, by continually appealing to that reason in the whole system of revealed religion. "Come now, and let us reason together, saith the Lord," is, virtually, the language of the whole Bible. The Adversary counteracts this appeal, by persuading men to give up their reason and themselves to the guidance of some other power—of a single man, or of a multitude, of Pope or Council, or apostate priest or false prophet. God permits these deceivers to do their work of mischief. He only reiterates His appeal to human reason—speaking to each man by His own constituted witnesses, His Creation, His Spirit, His Written Word, His Holy Sacraments, His Holy Church. The Church is God's witness, only when she delivers what she received, and received in the beginning, when Apostles were her members, and when she was chosen to be a witness—"the pillar and ground of the truth."

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee, through Jesus Christ our Lord.—*Search of Truth: By the Rev. James Craik.*

Free Churches.

Free Churches are found to accommodate at least one-fifth more people than those of the same size with pews, (no slight advantage in a land where we are so much in need of church buildings;) to the bitter rivalry, heart burning, and ill feeling more or less engendered everywhere by the Pew System, the slave which it makes the Church to the world, and the ignoring of the obligation of Christians to minister in temporal things to those who dispense to them spiritual things, except as a matter of bargain and sale; and to the good moral influence which it would have on the world to see the Church supported without selfishness—giving her heavenly treasures as *freely* as she has received them—and exhibiting in her gathering of all classes of men into her fold, some realization of the Church's true Catholicity.

We pause but for a moment to answer some of the prominent objections which will be raised against Free Churches. We will be told, that all we have said may be very true and beautiful in *theory*, but it will not do in *reality.* It is not practicable. Men will not go, nor give to Free Churches, and therefore they cannot be supported.

We answer, first, that to say that a Free Church cannot be supported is to say that God will not support His own institution, or that the commands of Christ are impracticable; and secondly, that facts prove the contrary. No churches are so well filled as those which are free, hence the sum for their maintenance is divided among the greater number. Besides, it unites the poor with the rich in the support of the sanctuary. It costs no more, to say the least, to support a free church than one with pews. In a pew church the better classes pay all—the poor give nothing. But in a free church each one, no matter how poor he may be, can give his mite in the weekly offertory, which we look upon as inseparable from the system. We acknowledge that there are difficulties in the way. The world at large has no sympathy for the spiritual welfare of the poor and the stranger. Few men give to the support of the Gospel on any fixed principle. They need the stimulus of pew rents, and ostentation, and pride, and notoriety—to have a trumpet sounded before them. But we cannot believe but that in every community of professing Christians there are enough of sincere and earnest people, who, when the matter is fairly set before them, and they have seen how the Gospel is shut out from the poor, will give, and that with thankful hearts, all that is required for the support of the Church.

The Church of God existed without the pew system, both under the Law and under the Gospel, for three thousand years; and when have the Church and the Clergy ever been as well supported? St. Chrysostom and St. Austin both thought that the system of voluntary offerings, when practised, made a better provision for the clergy than even the lands and possessions of the Church. Who built the noble cathedrals of our Mother Church, which their descendants, who traffic in pews, are scarcely able to keep in ordinary repair, but men who would have scorned to have made merchandise of the House of God! And then see how the Free Churches in this country, in spite of all hindrances, have succeeded. We quote from a long list, almost at random. The Church of the Holy Communion, New York, seating but 500 persons, defrays all the expenses of public worship, with a Daily Service, and contributes more than any church of its size to the general purposes of the Church. St. Paul's, Key West, Florida, seating but 250 persons, where the pews if rented would realize $800, receives from its offertory and subscriptions $1,150 per annum. Holy Innocents', Albany, New York, seating 250 persons, where the pews if rented would realize $800, receives from its offerings $1,200 to $1,300 per annum. Christ Church, Elizabeth Town, New Jersey, seating 250 persons, where the pews if rented would realize about $500 or $600, received last year from offerings and subscriptions for parish expenses, $1,066, besides $600 appropriated to the poor and general objects of the Church. Grace Church, Petersburgh, Va., seating 350 persons, realizes from subscriptions and offerings $1 000 per annum. Christ Church, Vicksburg, Miss., seating 500 persons, which had great difficulty in paying its expenses under the *Pew System*, last year, the fifth since they adopted the *Free System*, received through the offerings and subscriptions for various objects $3,000 exclusive of the rector's salary, which is equal to about $2,000. St. Stephen's Church, Oxford, North Carolina, seating 150 persons, receives from subscriptions $1,500 per annum. St. John's Church, Knoxville, Tenn., seating 250, receives from offerings and subscriptions $1,200 per annum. We are willing to place these examples, taken from every portion of the country, by the side of the like number of churches of the same size, which have the Pew System, without the least fear that the Free Churches will, in any way, suffer by the comparison.

But then we shall be told that families cannot sit together—we shall be discommoded—and a Free Church will be a scene of confusion every Sunday morning. We reply, have Christians no courtesy? And will a church be less the place for politeness than a railroad car or a steamboat? Was this objection ever heard in a concert room? Did men ever stay away from any public exhibition because they could not have their own *pew?* The objection could never have been made by any one who has attended a Free Church. In our own experience, with a congregation frequently too large for the church, and among people who until within a few years had been always accustomed to pews of their own, we have never heard the objection made. No family that is in time for the beginning of the Service need be separated. And close observation has proved that the ordinary congregation of a Free Church usually sit in the same seats. On extraordinary occasions they would not do so under any system.—*Church Review.*

A CANINE WARRIOR.—A dog belonging to Col. Metmann, has distinguished himself in the Crimea. During the battle of Tchernaya, he broke his chain, fought in the ranks, saved the life of a sergeant and private, and took three Russian prisoners. He was wounded in the foot, which only the more enraged him. He threw himself upon a Russian officer, flung him to the ground, and dragged him prisoner by his coat collar to the French. He will receive some mark of honour, as a dog in the English army now wears a medal for his devotion to his master.

THE BAROMETER AND THE CANNONADE AT SEBASTOPOL.—M. Le Maout, the chemist, who has acquired some celebrity at St. Brieuc, (Cotes-du-Nord,) his residence, for his observations of the barometer, as affected by a distant cannonade, states in the *Publicateur of St. Brieuc*, that he announced the cannonade and the assault of Sebastopol from the changes affected in the mercury. He adds that it takes an hour and forty minutes to receive the impression of the guns of Sebastopol on barometers in France.

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[*] First Sunday after Trinity.

THE CHURCHMAN.

NEW YORK, OCTOBER 18, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

A. Z. is in type, but is obliged to stand over.

☞ As our paper is published at an early hour on THURSDAY morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—It is gratifying to find that peace is likely to be restored to the Church in Illinois. At the Convention last week, resolutions were passed which it is hoped will have the effect of reconciling the Bishop and his clergy.

—A pretty full report is given under our Church-at-Home head, of the meeting of the Board of Missions; and it is encouraging to find that the missionary spirit of the Church is still in vigorous operation. One's only regret is, that while so much, and such laudable concern, is shown for foreign objects of the Church's care, so many home objects are suffered to be slurred over. We have no hesitation in saying, that there are districts in this very city where there is as much heathen darkness, and moral depravity, and spiritual destitution, as can be found in any portion of the field of foreign operations to which the Board is devoting such anxious consideration. There are parishes here, in the very midst of us, where there is as urgent need of Christian ministrations as in any part of Africa; and we put it seriously to Dr. Tyng, if there are not districts under his own pastoral eye, here in the city of New York—more particularly, perhaps, in the old parish which he deserted—which have a superior claim to the services of "one of the three young men who have offered themselves for the missionary field from the seminary of Alexandria," whom he has "pledged himself on his own responsibility to send out"—it may be to Monrovia, Cavalla, or Mesurado? In his own extensive parish, to do the work of the Church as it ought to be done, a devoted pastor might fully occupy the whole three of these young men. The Daily Service of the Church, Morning and Evening, as set down in the Prayer Book—the daily teaching of the lambs of his flock—a daily system of pastoral visits—a constant attention to the sick and needy—so as in any just degree to realize what at ordination is set forth as the pastor's bounden duty, viz., "to be messengers, watchmen, and stewards of the Lord; to teach and premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are scattered abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever,"—to do this, we say, which is but what ought to be an ordinary routine of daily pastoral duty, would give employment, not to one of the three young men whom Dr. Tyng is going to send out, "on his own responsibility," to Africa or to Asia, but to them all; and he fails in his duty, we scruple not to declare, if with so many pressing pastoral obligations unfulfilled, for want of assistance, in his own parish, he devotes the means that would provide it to foreign objects. We must unhappily presume to differ from the Bishop of Virginia, when he said, that "*the great sin* that would be charged upon the clergy was that, in regard to the missionary enterprises of the Church, they did not persevere in their duties." There are other, prior, more bounden, and more urgent duties that must first be persevered in—the constant, indispensable, *every-day* duties of their own parishes at home. We are not objecting to Foreign Missions—far from it. We only wish to have them put in their proper degree of order and claim in the Church; and so that it may not have to be said of any of us, whether clergy or laity, as respects the one set of duties or the other—"These ought ye to have done, and not to have left the others undone."

—The letter of DURANDUS, which will be found in another column, on the subject of irreverence in God's House, well deserves the thoughtful attention of Churchmen, and more especially of the clergy. We are quite aware how ungracious a task it is to be continually bringing forward these unhappy exhibitions of disregard for the sacredness of the Sanctuary, and of the things belonging thereto; but forced upon us as the subject is, ever and anon, by such communications as that to which we refer, it is impossible, in the honest discharge of our duty, to give it the go-by,—neither, in fact, is it desirable, on any other account, to do so, seeing that there is involved in it a principle of evil which it is most unquestionably better to expose, in the hope of extirpating, than to conceal from a fear of displeasing. The great question is this,—Is there or is there not such a thing as reverence in the Sanctuary? Is there or is there not a duty incumbent upon us all, as Christians and as Churchmen, to order ourselves reverently in the place where God has declared, "My Name shall be there?" Why, we have it set before us in His own words—"Reverence My Sanctuary: I am the Lord,"—"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground!" And all this is strictly acknowledged in the very Order of Consecration that is invariably employed in our Church. The Consecrating Bishop distinctly states to the clergy and people assembled, that the edifice is "erected for the public worship of God, and separated from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for His glorious Majesty, and affect their hearts with more devotion and humility." How careful, then, ought we not all to be, ever to remember this in so holy a place! It is all a mockery unless we do. We can scarcely be sincere in our acknowledgment of such a principle, if we do not carry it, on all occasions, into practical effect. The church either is a consecrated place, or is not. If it is not, then we have done something very like mocking God; but if it is, then are we undoubtedly, all of us, but more particularly the clergy, solemnly bound to act therein as becomes a place hallowed and consecrated to so holy a purpose. "I have *sought* Thee," said Lord Bacon, "in the courts, fields, and gardens, but I have *found* Thee in Thy Temples." We profess that He is there. It is rung in our ears at the very threshold, as it were—"The Lord is in His Holy Temple, let all the earth keep silence before Him." Not that this reverence is to cease when the service is over. It is still God's House—still "His Holy Temple"—still may it be said of it, "The place whereon thou standest is holy ground!" And this being the case, what can we possibly think of conduct such as that which our correspondent describes, and which clergymen were seen to countenance, if not to encourage!

We know it is unfortunately a custom among us, to treat such considerations lightly, in practice, however generally, not to say universally, they may be acquiesced in in principle. But custom will never excuse what is wrong. Neither will thoughtlessness be any acquittance of impropriety. The very character of the place should shut out all such incentives to what is unholy. There is a great practical duty at stake; and God Himself is there to require its fulfilment. To treat it with levity is practically to make game of it all. And if this be so, what becomes of the reality, the honesty of what we there, as in God's House, profess to engage in? What possible good can it do, unless it all be participated in with seriousness and with sincerity? Sermons, be they never so eloquent or so earnest, will lose their effect amidst such a state of things. For in such cases, as in every other case, we may all, whether laity or clergy, rest well assured, that example will produce an impression infinitely deeper than precept.

—The *Episcopal Recorder* has justified our belief, that there was far from being any desire to misrepresent us, having with much fairness copied our few words of explanation respecting the distinction between schismatical *sects* and *societies*, the uniting with which incurred the penalty of deposition. It is gratifying to find a contemporary from whom we have the misfortune to differ on so many points of Church principle, disposed to treat us with a degree of justice, and even generosity, which is denied us by those who profess to be on the same side of the question with ourselves. These, however, will doubtless in time find out their mistake.

—Our learned and much respected contributor, C. F. C., must pardon us for again taking exception to some of his representations as to the negative character of that "Protestant Catholicity" on which he is writing. We go along with him in many of his views; but there are others that are far too contracted for the Catholic mind, and far too wide apart from Catholic principles. It can never be consistent with truth to describe the Middle Ages as periods of utter cimmerian darkness. There were bright gleams of light in the Church even then, and many a reality as well as many a symbol of truth did they do their part in lighting down the otherwise dark stream of time. And though not more positively, yet perhaps more tangibly is our friend at fault, when he would set the priesthood of Christ's Church before us as constituting no order, but being merely an indiscriminate portion of the common element of the Church. He says, sneeringly, of Rome, "The people are one thing, if they are anything, the priesthood are another thing." Why, so it is with us also, Protestants though we be! The priesthood are expressly and solemnly ordained to be quite another thing, quite a different thing from the rest of the Church; for they have holy functions which the people at large have not, and cannot have. Can any of the people, for instance, administer the Holy Sacrament, or pronounce Absolution? Can even a deacon do one or the other?" Again, he says, as to Rome—"They are as completely shut out, in the matter of fact, as they are from the chancel where the public service is performed: that very chancel, in fact, is the symbol of their relative position." And so is it also, in principle, in our Protestant system. The people are of necessity shut out of the chancel, which is, or ought to be, reserved for those who are privileged by their office in the Church to officiate there. Else, why is there ever a screen or even a railing in our churches? Why, the very name implies it: *cancellus*—so called *a cancellis*, or chancel, from the lattice-work partition between the choir and the body of the church, so framed as to separate the one from the other, but not to intercept the sight. It is there where, on account of its being set apart from intrusion, the Holy Table is placed; and this alone would go to constitute it the holiest portion of the sacred edifice, and one where the people were not to be allowed to intrude by reason of its character of a "holy of holies." Is not this idea kept up in all *our* churches? What, then, is its meaning? It has a meaning, and a deep one, we may depend upon it; and it is a meaning that is quite compatible with our Protestant Catholicity—though certainly not agreeable to those ultra-Protestant prejudices which we are sorry to see given way to in the article in question.

—The extract we have given elsewhere from the Rev. Mr. Craik's admirable work, the *Search of Truth*, affords us an opportunity of which we cannot omit to avail ourselves, of repeating the expression of our anxious desire to see it in more general use among Churchmen, and more especially young Churchmen,—for too many of the latter, there is but too much reason to fear, have not yet laid hold of the truth whatever their search for it may hitherto have been; and sure we are, that, with the aid of that Spirit which will guide us into all truth, they may be enlightened, and affected, so as to see and know what that truth is which we are besought in God's Holy Word to search for "as hid treasure"—which is "better than rubies, and all the things that may be desired are not to be compared to it."

The issue involved in such a search is in these days more than ordinarily momentous. For it is evident that the idea is a growing one, that the Bible itself is not so much the expounder of a divine system, as it is but the starting-point of all sorts of systems which are to be developed therefrom. Romanism on the one hand, and Mormonism on the other, give evidence of this. And well, therefore, does Mr. Craik set forth, that our Church holds the first alternative in this momentous issue. For "she maintains," he shows, "that the religion delivered to us by Christ and His Apostles is a perfect and finished revelation, sufficiently attested to the private reason, by a CONCURRENCE of divine witnesses, to enable every man to know, with certainty, the things which he must believe in order to be saved. These witnesses are the Holy Scriptures; the Church delivering to us now the same testimony which she gave in the Apostles' days; and the Sacraments." Is it not, then, most important that every Churchman should know and understand all this? The clergy would do well to bring out more frequently than they do the irresistible facts which establish this position, and apply them to the elucidation of the distinctive principles, and peculiar prerogatives of the Church. But here, at any rate, is a work that does it most effectually,—a work that is quite adapted for lay reading, while many of the clergy themselves may derive some valuable suggestions from it.

There is another hint that is given in the extract we have made,—the hint, namely, that "reformation is the agency which Almighty God has used, under every dispensation, for restoring the purity and for securing the continued existence of His Church." And this reformation is more or less needed continually,—in great things, it may be, at times, yet in comparatively small things much more frequently—as is the case in our own Church at the present day. Our foundation is sound—our organization is right—still there is in many respects the need of that agency which Almighty God has used, and is using, and will use, again and again, "for restoring purity, and for securing the continued existence of His Church." Let us not, then, whether clergy or laity, disregard such a hint, in our own case, and under our present circumstances. But the book is full of important hints; and hence our anxious wish to see it extensively in the hands of Churchmen.

MISSION CHURCHES.

Although the odious pew-system has rendered Mission Churches a necessary evil, we do not think it is desirable to forget that *they are an evil*, and that it is one which must be got rid of as soon as possible, rather than be established and consolidated. When the pew-system is rooted out—as we live in hopes that it some day, more or less distant, will be—the necessity of such churches can scarcely any longer exist; for free churches will then, as their name imports, be open to all, where high and low, rich and poor, one with another, can worship together that just God who is no respecter of persons, but who, as the Maker of them all, looks down upon all with equal eye, or if partial in any degree, is only so towards those who, however poor they may be, yet possess that meek and quiet spirit which in His sight, we are assured, is of great account.

In the article, therefore, on City Missions, in the *Church Review*, of which we have already had occasion to speak, along with much that is good, there is undoubtedly a great mistake in proscribing, as it virtually does, certain "classes of the poor." Thus, the writer remarks, "There are neighbourhoods like the 'Five Points' in New York, whose population we would not and could not bring into the churches on Broadway. Men may prate as they will," he continues, "of the equalizing power of the Gospel, but no enlightened Christian would ever dream of taking degraded wretches from the purlieus of brothels and low groggeries, to worship side by side with the virtuous and respectable; at least, not until a long process of purifying and elevating had been gone through." Now this is not the spirit in which to treat such a subject as that of the spiritually destitute poor. "Think ye they are sinners above all men,"—thinks the writer of such remarks as we have quoted this—and he is a clergyman we understand—thinks he that the poor despised and neglected ones of the "Five Points" are not quite as worthy to appear in God's presence, whether it be "in the churches in Broadway," or anywhere else, as many who hesitate not to go there in all the swagger of self-righteousness? A "population we would not and could not bring into the churches in Broadway!" Why not? Because they are "degraded wretches," forsooth! What a sad pharisaical spirit does not this display! Can they who think thus really and truly kneel down and say they themselves also are "miserable sinners!" Do they not rather, in thought and mind at least, thank God they are not as other men are—even not as any poor publican or sinner at the "Five Points!"

And it is only to "prate," it seems, when men enjoin "the equalizing power of the Gospel!" It is only to "prate," we fear, when a great many other Christian principles are set forth, if such be the character of the practical issues to which they are to be brought. What is meant, we wonder, when the Apostle says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons,"—and then proceeds to show, that if we treat disrespectfully in—to say nothing of excluding from—our assemblies, "a poor man in vile raiment," while we "have respect to him that weareth the gay clothing," we are wrong—we commit sin! He can scarcely be an "enlightened Christian," one would think—certainly he is not a consistent one, who could shrink from the poor under the plea that they are "degraded wretches." The man who could utter such a sentiment, or we are much mistaken, is still "in the gall of bitterness" as respects the charity of the Gospel. The "gay clothing" it is, with such men, that indicates what he calls "the virtuous and respectable." And yet, alas! what faithful pastor of Christ's flock is there who does not continually see but too much reason to believe, that even they who pass muster so popularly as "virtuous and respectable," often require to go through "a process of purifying and elevating" quite as much, nay, not unfrequently more than they who from their "vile raiment," or their residence at some "Five Points," are with virtuous indignation despised as "degraded wretches!"

It may be quite true, as the writer we refer to further states, that the poor whom again he stigmatizes as "of a low and degraded class" might "hardly be persuaded to come into our splendid churches if thrown open to them." There is too much of the pomp and vanity of the world, very generally, in such places, whose very splendour, in fact, it is that makes them fashionable, to call forth the sympathy of one who feels himself that he is a "degraded wretch" in the sight of God—or to call forth any other emotion than that arising from the consciousness, that such a place a House of God though it may be called—has no room for *poor* sinners!—quite forgetting, however, the incontrovertible fact, that we are all in God's sight, "poor and miserable, and blind and naked!" The advice is therefore given by the reviewer—"Let the very vilest neighbourhood be the first to be chosen for a Mission Church; and in time the plain edifice may grow up into the majestic temple, carrying up with itself everything around it, converting the lowly hovel into the comfortable dwelling, and its once debased inmates into sober, God-fearing citizens, able and willing to sustain for themselves the worship of God's house." But this is not the principle that we would recommend; for it is evidently one of proscription and exclusion—it is one that is near akin to that of another piece of pharisaicalism, "Stand by, for I am holier than thou!" If the neighbourhood requires a church, let it have one, in God's name; but not because its *vileness* renders it improper to have its poor population in one in a better situation. The "vilest" neighbourhoods may have their virtuous poor; and not only they, but every poor person, when once brought under the ministrations of the Church, are entitled to be treated with Christian consideration and respect. We are not, in these, or in any other respects, to be "partial in ourselves"—we are not to "become judges of evil thoughts."

The principle that is involved in all such proscriptions of the poor is, we may depend upon it, an evil one. It is utterly at variance with Christian charity. "Love the brotherhood," is a divine precept; and it must be a love that will prompt us to association with, rather than separation from them. The distinctions and the disjunctions of social and fashionable life are not to be carried into the Church of Christ, where, if there are to be distinctions and disjunctions at all, they must be made upon a higher and holier principle than the world takes note of. Our duty as brethren in Christ involves a communion and fellowship quite distinct and totally different from anything that our social system regards, or even recognizes. Whatever our condition in life may be, we are not to "turn away our face from any poor man;"—not to turn our face away from him, whether it be as to the necessities, or the lowliness of his position. We are emphatically enjoined to "mind not high things, but condescend to men of low estate;" and it is the mark of a humble and holy mind, when there is a disposition to do this. The reproach, we know, has been cast upon modern Christians, that all this *condescension*, as the world calls it, has become extinct. "Humility," says Selden, "is a virtue all preach, none practise, and yet every body is content to hear. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity." But the sincere and earnest Christian, whatever be his social rank, must think it good for himself, and good for all; and by his own example he must show it forth among his brethren. "Hath not God chosen the *poor* of this world rich in faith and heirs of the kingdom which He hath promised to those that love Him?" And shall his fellow-man turn aside from him whom his Creator thus honoureth? He whose we are and whom we serve "accepteth not the person of princes, nor regardeth the rich more than the poor; for they are all the work of His hands." It ill becometh us, therefore, to show such partiality as is implied by a desire to worship God apart from those who are poor, or even degraded, as the world is too apt to estimate it.

Besides, there are collateral blessings to the poor, arising from our meeting together in the exercise of our common religion, which we ought to do our utmost to secure. Their self-respect is promoted. Our worship is social worship, and they benefit by it in that respect. The intercourse of the poor with those above them in the social scale is calculated to elevate their minds; and the influence that is thereby, however insensibly, exerted, will tend to strengthen, instead of destroying, the social principle so wisely and beneficently implanted in all men, and therefore so worthy of being cultivated with watchful care. We who may, in God's good providence, be placed in a superior worldly position, have it in our power, by our very presence beside them, to encourage them in their Christian course; while by our example we may support and edify them in their profession of a common faith. In a word, we carry into practice thereby a fundamental principle of the religion we alike profess, and we exemplify that holy sentiment of our Saviour's inestimable benediction—"Blessed are the poor in spirit, for theirs is the kingdom of heaven." These are surely weighty reasons for not shutting out the poor from our churches, and confining them, as under proscription, to their "vilest neighbourhoods," as a class too "degraded," if not for our sympathy, yet for our association,—though, as to that, we are all, in God's eyes, in the same condemnation. They must be recognized, they must be taken by the hand, they must be brought among us, as fellow-worshippers of the same most merciful God, as children of the same Almighty Father. It is an opportunity of silently cultivating the good-will, and securing the brotherhood of the poor, which ought on no account to be neglected. We are told that it is our duty to "bear one another's burdens, and so fulfil the law of Christ;" and here is a most effectual way of doing this. The poor, when left to themselves, are seldom able to support the Church's ministrations; but associated with those who have this world's goods, and seeing their brother have need, do not shut up their compassion from him, it is a sign and token that the love of God does indeed dwell in them, and that while loving God they love their brother also.

THE HOLY SPIRIT IN ITS OPERATIONS.

It is in its operations that the Holy Spirit manifests its power, and accomplishes its purposes. It is not, it never can be, an inactive virtue that it imparts to man; for its principle is vital in itself, and life-giving in its influences. "It is the Spirit that quickeneth"—that is, maketh alive. And if we live in the Spirit, we must act in the Spirit. By nature we are not "alive unto God;" but by the Spirit we are quickened, and enabled to serve Him. He, and He alone, it is who works within us thereby, "to will and to do of His good pleasure." From Him it is we receive the free gift of the Holy Spirit; as to Him also are we indebted for the subsequent opportunities of keeping it alive within us, and for all the other aids of Christian doctrine and practice.

There is one aspect of this question that we would notice especially before proceeding further, because it is one which presents itself independently of the general operations of the Holy Spirit, although it illustrates its vital and active influences in a remarkable manner. Man is placed here upon earth apart from the direct presence of God,—were it otherwise, from the constitution of his nature, it might be altogether impossible for him to sin by disobedience. The external influences he is subjected to are many of them such as his own heart generally condemns, though it does not always revolt from them; and he is warned against them by various means, natural and supernatural, yet only warned—no power being exerted over him, to restrain him against his will. He is left in his own strength; and that strength, in the resistance of evil, is in itself perfect weakness. In his submission to those external and evil influences, he acts of himself. But while they continue still in action, another and a better principle is insinuated into his heart, which arms and empowers him to resist those enslaving influences, yet leaving him the choice to continue his subjection to them if he will,—and this principle, this power is from God Himself, which thus reconciles His predestinating will and entire supremacy with man's own consciousness of free agency and self-will. For, as our Tenth Article of Religion well expresses it, "The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God; wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." This grace of God, then, is the Holy Spirit of God. Therein it originates, initiates, operates. It unites him to a Being possessing all that is boundless in power, knowledge, and goodness, and all that is requisite for resisting whatever is ignorant, imperfect, and evil. Still all this does not destroy man's own individuality. There is a personality in the Holy Spirit which then works in him to will and to do; so also there is an individuality preserved in him in whom it thus operates. He retains his own nature, his own aspirations, and his own responsibility; yet is he combined with God as closely as it is possible to conceive—for that which is given him is the Spirit of adoption. There is a mystical union. But it is not, as the Oriental philosophy taught, a unity without plurality. It is no merging of the individual man in the abyss of God's nature, and the destroying of his separate existence. No—this is at once the peculiarity and the perfectability of our Catholic doctrine, that while the union of man with God is unequivocally asserted, the preservation of man's personal individuality is inviolably maintained. There is in it neither confusion nor division at all. Human reason could not devise, and it may not comprehend this union. But that divine wisdom has planned, and divine power is realizing it every day, they who are the objects of it know and feel,—for "it is the Spirit that beareth witness, because the Spirit is truth."

In man's individuality, then, must we look for its manifestations, if all is to be well with him. In the Church we know it is present, and ever has been, or we should not have had it in existence among us to this day, handed down to us in all the pristine purity of its principles through eighteen centuries of struggle and vicissitude. Surely, in the history of the world, there has never been anything so strange, so unaccountable as this; and unless there had been that divine agency of which we speak in constant operation, it could not have been possible. Some superhuman power even the natural man must admit there has been at work—some mysterious power, at least, watching over and fostering its growth—rooting it firmly in almost every part of the habitable globe—watering it with the dews of some potential blessing—shielding it from the blasts of all the infernal influences so malignantly and perpetually directed against it—until now its roots are thick throughout the earth, and its branches are spread abroad over all lands, and myriads of immortal creatures are gathering themselves beneath the shadow thereof in order to be saved from the wrath to come. Surely the Spirit of God must have gone forth with those who went out to cultivate such a tree of life as this! And not less surely must that Holy Spirit still operate in its perpetuation,—nay, have we not the same word of promise that it does? "The Scripture tells us that the Holy Ghost governs the Church; appoints overseers of it; discerns and judges all things; comforts the faint; strengthens the weak; is grieved and provoked by sin;—and that in these and many other affairs, he orders and disposes all things therein."[*] More than this, as Christ's representative on earth, the Church, which is His Body, must, of necessity, have the indwelling of the Holy Spirit. This it is which both represents His person and performs His work in the Church. It is there in its operations, generally; but especially is it there, in those Holy Sacraments which are the ordained channels of its conveyance to individual souls, and which we have no authority for believing are to be found elsewhere. It is through them, if worthily approached, that we receive the gift of the Holy Spirit in greater measure, and by which we are enabled so to realize its deep and thorough incorporation in our human soul as to have become one with us, and we with it.

There is one characteristic of the Holy Spirit which must ever be manifest in its operations in the Church—that of its UNITY. "There is ONE Spirit." "We have been made to drink into ONE Spirit." "We have access by ONE Spirit unto the Father." These are unmistakable assurances of the "unity of the Spirit," which, again, we are individually enjoined to keep, and which the Church cannot but keep, as being the "ONE Body," in which there is "ONE Lord, ONE Faith, ONE Baptism, ONE God and Father of all." If there be this unity, as a fundamental and a vital principle, its violation must inevitably vitiate the whole plan that is set forth. Obedience is undeniably an essential condition of adoption into the family of God—into membership of Christ. But the idea that men may violate the unity of the Church, that they may separate and form themselves into several Churches, in order to suit their own fancies, prejudices, or opinions, however conscientiously they may profess to entertain them, is certainly a deathblow to all obedience. Equally so is it fatal to this cardinal duty, when these private and often selfish predilections are indulged within the pale of the visible Church. It is no question of personal authority, but of divine command. For obedience implies some objective and absolute rule of interpretation of those Scriptures which are the standard of its truth, as they are the foundation of its law. Some authority must of necessity intervene between these Scriptures and the private judgment of the individual who is to obey them, and through them the Church. There must be neither a varied nor an uncertain sound in the proclamation of that which is to be acted upon in Christ's Church, as the law of Christ. Yet, see how great are our diversities even within the *nominal* fold, at least, of our branch of the Catholic Church,—diversities both in the doctrines and the practice of its religion,—diversities which involve the greatest contradictions, and which imply views of religious truth as wide as the poles asunder. Is it possible there can be the work of the Holy Spirit here? Certainly not—for this very reason, that it is "ONE Spirit," and that its efficacy is lost when its unity is destroyed. There is, we are assured by a Holy Apostle, "to be known by the Church the manifold wisdom of God." And we are, on the same authority, enjoined to "hear the Church." To *her* there has been a "faith once delivered," which she is solemnly charged to keep, to maintain, and to perpetuate; and, along with this charge, there is given a divine authority to direct and to discipline those who receive it, with all its privileges, at his hands. "There must be no schism in the Body." There can be none where there is the operation of the Holy Spirit in its unity and its universality. The "divisions and offences" against which we are divinely cautioned, whether they prevail among ourselves, or have issued and are perpetuated in the organization of separate and conflicting sects, have proceeded from a resistance of that influence of the Holy Spirit in its unity, conscientiously possessed, which has guided the Church, as it will the individual, "into all truth." The Church is a divine institution; Christ is her divine Head, and her members, if they be conscientious, faithful, and true to those privileges which they derive thereby, are in communion with Him. But He cannot be divided. While to pretend that any division could be available, amounting, as it would, to a repudiation of that which God has instituted, in the truth and unity of the Spirit, for the perfecting of His purposes of redemption upon earth, would be nothing short of a denial of His wisdom, His veracity, and His power.

But the Holy Spirit in its operations must possess us separately, as individuals, as well as collectively as a Church—possess us conscientiously. For, "*unto every one of us* is given grace according to the measure of the gift of Christ." Its realization, therefore, must be an individual thing. The Spirit must work in us—must work in each of us. *Laity* and *clergy* alike must be enabled to feel, and to show, that they are quickened by the Spirit. "There are diversities of gifts, but the same Spirit;" and in its operations in the Church this should ever be manifest. And this "manifestation of the Spirit is given to *every one* to profit withal,"—given, as the Apostle shows, in various forms of manifestation, yet "all working that one and the self-same Spirit, dividing to every man severally as he will." And God hath set the objects of all these manifestations "*in the Church*:" there is their appointed place. "For by one Spirit are we all baptized into one Body,"—and that Body is the Church of the living God, which is ONE.

The Holy Spirit in its operations must, we repeat, be with us all who are to have part or lot in the great work that is to be wrought out through its holy influences on the human soul. Its fruits are the attestation of our reality as Christians. "Hatred, variance, emulation, wrath, strife, seditions, heresies," these, wherever they are found to prevail, whether in the Church or out of it, among clergy or laity, are the works of that which lusteth against the Spirit, and is contrary to it; while "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"—these are the genuine fruits of the Spirit; and they will be manifest, let us be assured, in our individual lives, whether as ministers or as members of the Church, if that Spirit is really within us in the efficacy of its power.

OUR SOCIAL CORRUPTION.

The modified and polished system of Mormonism that has been found to be organized, and to be in full operation in our midst, is a sign of the times that cannot reasonably surprise any one. For the spirit of the age, here in this country at least, and under our popular system of thought, and contrivance, and action, points immediately in that direction. It is under such a state of things that we discover the abandoned profligacy of the human mind; because it is one which throws off all those restraints, religious and moral, by which the mind of man can alone, and in any degree, be preserved from corruption. Not that we are to understand it as a mere question of intellectuality. This is the great mistake which men of the world are perpetually committing; and hence their inability to prevent the evils that prevail. Most true it is, in the words of Seneca, that "as the soil, however rich it may be, cannot be productive without culture, so the mind without cultivation can never produce good fruit." Yet it is not simply a matter of mind, but of heart and mind. All offences come from the heart. From within, out of the heart, we have the testimony of Christ Himself to the fact, proceed those very "evil thoughts, adulteries, fornications, deceit, lasciviousness, an evil eye, blasphemy, foolishness," which are showing their fruition on our Broadway just now—all these "come from within and defile the man." Through these evil influences it is that the mind itself is distorted. Not but that, by God's help, the mind truly enlightened will presently have a powerful effect in purifying the heart; as well as the heart being really affected with goodness will sensibly operate in directing the head. Yet only by God's help. For He alone, by His grace, can change the heart, which by nature, we are assured, is "deceitful above all things, and desperately wicked."

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[*] Owen on the Spirit.

The social declension that is going on, exhibits this truth most unmistakably; and the phase of it which we more particularly refer to, illustrates it so strikingly, that one cannot but wonder that the common Christian feeling that happily continues to pervade society, in some of its aspects, does not exert its influence to greater effect, under the conviction that they who are so grossly outraging all decency among us are audaciously standing forth to illustrate the Apostolic caution, so forcibly put by St. Jude, that "there should be mockers in the last time, who should walk *after their own ungodly lusts;*" and that these are "they who separate themselves, sensual, having not the Spirit."

Shame and disgust must have filled to overflowing every pure heart and mind among us, at the exposures that have taken place within the last few days. To think that in the most public part of our city, there should be existing a regularly organized society, numbering, it is believed, its thousands of men and women, both married and single, and the youth of both sexes, mingling together under the grossest sensual influences, and with the grossest sensual objects; and that their place of nightly rendezvous is but a place of assignation and accommodation for the carrying out of their demoralizing and disgusting objects. "They may talk as they please," says one of our daily contemporaries, "of social enjoyment, passional attraction, individual sovereignty, or any other mystic terms, to tickle the ears of silly women, but the fact remains the same. It is only a brothel on a new plan. Even at this moment the old story in the Decameron, where two men exchanged wives and lived under the same roof, is being acted over again." According to their own account, too, it seems, the society, and they boast of it, is composed of "ladies and gentlemen of a high order of intellect, and all persons of rare intelligence and cultivated minds; some of affluence, also, and some, too, well known to fame." So that we have it on their admission, it is quite an issue of intellectual refinement; while it is also acknowledged that its ostensible purpose is "the mutual enjoyment of its members, and in the meetings of which everything like stiff conventionalism is to be tabooed—where no subject is too sacred for discussion, and where attraction is to be the highest law governing individual conduct." What could possibly afford clearer presumptive evidence than this, that neither virtue nor chastity—neither marriage vows, domestic ties, nor any other obligation or responsibility, however serious or sacred, shall stand in the way of that "mutual enjoyment" which it seeks to secure! Nay, we have it all confessed, almost in so many words, in the account which one of their own confreres and chroniclers has given of them, that "although the exercises, topics, and amusements indulged in, take a wide range, the main idea which draws and holds together this motley party is Free Love, or Passional Attraction, as some of them prefer to call it," and that "they repudiate the present system of marriage, deny the right of society or the State to interfere with the subject any further than it may rightfully interfere with any civil contract, and contend that marriage may be a limited or life partnership, at the option of the man and woman, who are the sole and rightful judges of the time and manner of its beginning and termination."[*] Surely, then, we cannot be mistaken as to its infamous character; and scarcely so, either, as to the taint which it fixes on the society of this so-called Christian city.

Now the very necessity which they proclaim of repudiating the present system of marriage—which means, in plain English, the renouncing of marriage altogether,—is itself an indication of the irreligious and infidel spirit that is at work. They are evidently not only "free lovers," but *free thinkers.* The beginning of this, with many a one of them, may have been the rejection of the authority of the Church; then they set up to judge in religion and morals for themselves; next their minds are not to be fettered by any antiquated regulations or restrictions at all; until, finally, it is seen how that as "as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

Their repudiation, whether ostensible or virtual, of marriage, is itself, we say, a criterion of the real character of the whole affair. Marriage is a divine institution, and one that is the source of unnumbered blessings to mankind. It is "an honourable estate instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church; which holy estate Christ adorned and beautified with His presence, and first miracle that He wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men."[†] No wonder that what is so holy and honourable should be repudiated by those who are mere worldlings and sensualists, and whose ends and objects are so manifestly unholy and dishonourable. Justly and forcibly does Dr. Paley declare, that, "from whatever cause it may arise, the fact is, that promiscuous intercourse tends to deprave the mind, and to break down the barrier between virtue and vice;" and that "such indulgences are in low life the first steps to crimes of a deeper dye, and in high life to a profligate contempt of all religious and moral obligations; and habits are thus formed productive of misery to the individual and society at large." Nor is the virtuous principle thus enunciated confined to the exhortations of Christian divines and moralists. The sensuality which the contempt of marriage involves has been represented quite as strongly by heathen writers. Plato, for instance, says—"Those wretches who never have experienced the sweets of wisdom and virtue, but spend their time in revels and debauches, sink downward day after day, and make their whole life one continued series of errors. They never have the courage to lift the eye upward toward Truth, they never feel any the least inclination to it. They taste no real or substantial pleasure; but resembling so many brutes, with eyes fixed only on the earth, they pamper themselves in luxury and excess."

All this, then, we contend, comes from men and women, in a state of society like ours, throwing off the restraints of religion and the Church. They are led on, step by step, into a state of licentiousness. God, through His Church, imposes upon every baptized Christian the obligation to "renounce all the sinful lusts of the flesh"—"to keep his body in temperance, soberness, and chastity." But that obligation goes the way, of course, of all the rest, when the authority of the Church is denied, and the responsibilities of religion are rejected,—that religion which is the basis of civil society, and the source of all good, and of all comfort; and that Church which has handed down religion's great truths, and is their divinely constituted witness and keeper. Surely, then, with fearful evidences like these before their eyes, of the decay of those great moral and social influences which religion and the Church can alone be relied upon to exert, it were high time that those who set any value on virtue and happiness in society began to look about them, and strive to conserve what is evidently going to decay among the masses around them. There is a wide spread depravity of the fashionable and the popular mind just now which nothing but such influences can successfully arrest; and they must be put forth by individual earnestness and personal example. "It is one thing," says Baxter, "to take God and Heaven for your portion, as believers do, and another thing to be desirous of it, as a reserve when you can keep the world no longer. It is one thing to submit to Heaven as a lesser evil than hell; and another thing to desire it as a greater good than earth. It is one thing to lay up treasures and hopes in heaven, and seek it first; and another thing to be contented with it in our necessity, and to seek the world before it, and give God that the flesh can spare. Thus differeth the religion of serious Christians and of carnal, worldly hypocrites." Here, then, are set before us the two sides of the case—the two masters to be served,—but only one of which can we choose, and make our service and our portion. "Ye cannot serve God and Mammon." Yet the hopelessness of the unhappy state of things that prevails, consists mainly, if not wholly, in the dread determination one sees on every hand, of men, individually and collectively, attempting to do so.

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[*] N. Y. Tribune.

[†] The Form of Solemnization of Matrimony in the English Prayer Book.

THOUGHTS ON CURRENT EVENTS.

We last week spoke of the universal corruption of human nature, which poisons all governments and all institutions. Moreover, it gives rise to institutions of its own. Of them, the most striking is that of war. That war is an institution which owes its origin to human corruption, is a fact which rests upon Scriptural authority. Yet it does not follow that war is an unmixed evil. Perhaps an unmixed evil is of as rare occurrence in human affairs as an unmixed good. Another remark which may be made in connection with the subject is, that it is in vain to attempt the suppression of wars by any other means than the eradication of human corruption. While that remains, war will remain; and while it remains, it will be the greatest of evils. The only end of war is peace, and the only justification of present war is the prevention of future war. When a nation sees that, sooner or later, a war must come, she is justified in commencing it at a period at which the advantage will be on her side, and not on that of her adversary. But even then she is not justified in commencing it, if she can by any other means obtain the security which she requires. It has been our opinion that the present war maintained by the Allies against Russia is fully justified upon these principles, particularly in the case of England. It seemed to us certain that the progress of Russia, unless interrupted, would soon have reached a point at which she would have been able to attack England at a great advantage, and that she fully intended to do so. We therefore thought, and still think, that England was justified, after having exhausted the means in her power to induce Russia to abandon her schemes, in declaring war. We therefore approved of the conduct of the Aberdeen administration, both in endeavouring to make peace as long as they did, and in the final declaration of war.

We were not unaware of the Ecclesiastical arguments which have been advanced against the war, but we could not consider them as conclusive upon the subject, for two reasons. We thought, in fact, that England had no choice about the war, and that she must submit to its Ecclesiastical inconveniences as to any other disagreeable consequence of an unpleasant necessity. We thought, too, that there was really but little to choose between the Greek and Latin Churches, except in the matter of the Papal supremacy; and we did not think that anything would be gained by substituting for it the Erastian supremacy of the lay head of the Russian empire. We therefore were heartily in favour of the English war with Russia.

But the principles upon which we justified that war will not extend to an interminable war, or, what is the same thing, to a continuance of this war, for the purpose of destroying or humiliating Russia. In fact, we suppose the destruction of Russia to be impossible, and to be inconsistent with the welfare of the world if it were possible. We do not desire to see France and England engaged in a struggle for the chief power in the European system, without a third great European power to hold the balance. We have, of course, no faith in a permanent alliance, or even peace, between France and England, until the corruption of human nature shall be eradicated. Russia once subdued, they would quarrel for her spoils, and a new war of centuries commence between them. In that case it is necessary that Russia, or some other great power, should hold a position which would make it necessary that her opinion should be respected. It would, then, be as unwise, as it is providentially impossible, to destroy her. Nor would it be safe to humble her too much, if it be desired that the peace should continue.

We think that she has already been sufficiently humbled. The evidence is found in the fact that at Vienna she was willing to accept terms of peace which she has formerly rejected with scorn. Now she has sustained a further humiliation in the capture of Sebastopol. It is in vain that her generals and statesmen speak of this as a small matter. All mankind must see that it is a great one. In vain do they point out the advantages of the loss. All mankind see that they did all they could to prevent it. The Allies tried to take the south side of Sebastopol, and the Russians tried, and tried gallantly and skilfully, to prevent them; yet the place was taken. The Russian empire is certainly not overthrown, but an important point has been lost, which every nerve was strained to defend. Russia has, therefore, suffered in prestige. Now, prestige is precisely the point in which she was most formidable, and yet precisely the only point in which she could be successfully assailed, for an actual dismemberment of the empire is scarcely to be thought of. Undoubtedly, the same causes which, in our judgment, ought to have rendered a peace practicable, in combination with the corruption of human nature, really render it difficult. Those who have gained the advantage think themselves entitled to use it, and those who have lost think that they are bound not to give way under the first pressure.

Still, there seems to be no doubt that the period has arrived at which the interests of Russia, of England, of France, and of the world, point to peace. It is, therefore, with great pleasure that we gather from our English newspapers that the idea of peace is gaining strength among English statesmen, and as we collect also among the English people. We draw this information not only from the papers which themselves are the advocates of peace, but from the course of those which are the most decided advocates of war. These last continue to assume that the war is still flourishing in undiminished popularity among the people; but they are compelled to admit that the advocates of peace are becoming more numerous among statesmen. They speak, too, of the whole matter in a tone which shows that they have not the same confidence of having things all their own way which they manifested not very long ago.

It may, however, be learned, that while the Peelites, the party of talent and principle, have fully committed themselves to the idea of peace, and Lord John Russell and his followers are in the same position, there are indications that the Derbyites are looking in the same direction. Nothing can be more natural than this, since nothing can be more alien to the views and principles of Lord Derby and his friends than the uprising of red republicanism on the continent, which is the object of the extreme war party in England. Something of the sort is perhaps inevitable, should the war long continue. A feeling of this is the reason why Kossuth and Mazzini took such a hostile position towards the Aberdeen administration, on account of their pacific tendencies; and why, in order to get power into the hands of the extreme radical faction, they have opposed every English administration, even to the extent of Russianizing. All this cannot but be abhorrent to conservative instincts, and the ambiguous language of the conservative party was, no doubt, owing to the apprehension that the people were thoroughly involved with the war party.

But now there seem to be causes at work which must incline the popular mind to peace. The revenue returns indicate that the pressure of the war is felt by the commerce and industry of the country. Moreover, the drain for gold upon the Bank of England is such as to render it manifest that, but for the Californian and Australian gold, it would be necessary to stop specie payments, and, as it is, to enforce a rise of interest above that which, for a century and a half, was its highest legal limit. There is, then, reason to hope for a change of policy in England, with or without change of administration, in the direction of peace. Peace is the great interest of the Church of England, and of the Church everywhere; and, as Churchmen, we cannot but desire the return of peace.

H. D. E.

Baltimore, October 22, 1855.

NOTES AND COMMENTS.

Trying to Laugh it Off.—The Presbyterians don't like to be called a Sect. Yet they never make the slightest effort to show that they are not one. We do not say this offensively: we state it as a fact. And if they really are but a Sect—and they won't take the trouble to show cause that they are to be considered anything more—why should we ever think of calling them a *Church?* All they try is to laugh it off. But this will never do. It is not a subject of laughter, but of grave contemplation, seeing that it so directly involves the sin of schism. Some recent remarks of ours to this effect, for instance, are extracted, and headed "*funny.*" And when, in answer to their boast of "extraordinary prosperity," we ask, "Do they preach the Gospel to the poor? Are they not rather content to sit at ease in their cushioned pews, virtually saying to the poor, 'Come not near this!'" their organ flippantly remarks, "This is certainly very amusing from the *Churchman*, living under the patronage of Trinity Church, and in the midst of an Episcopacy not very zealous for the poor, or regardless of cushioned seats." Now this may be a very adroit way of endeavouring to escape from a fix; but it will not avail, because it is nothing but a mere pretence. The *Churchman* lives under no *patronage* either from Trinity Church, or the Episcopacy, or any other body, corporate or private. But at the same time we must deny the imputation upon these bodies. Both Trinity Church and the Episcopacy *are* zealous for the poor; and the former is now organizing, as we all know, a missionary work for the poor, such as the Presbyterians, with all their "extraordinary prosperity," have not the heart to think of; whilst as to "cushioned seats," our contemporary, as one of our constant readers, must know very well, that we have omitted no opportunity of reprobating the unrighteous principle that originated and that perpetuates them. We do wish our Presbyterian friends would strive to be honest with us. To joke on such subjects is more than folly. "I said of laughter it is mad, and of mirth what doeth it?" And may we not apply this sentiment to a case like this; may we not commend it to one who can treat such subjects in such a spirit?

Sacrilege in a New Aspect.—Robbing *in* churches, as well as robbing *of* churches, must be considered to all intents and purposes sacrilege; and one of our sectarian contemporaries (the *Presbyterian*) boldly charges this great offence upon the so-called "choirs" which are perched aloft to filch the praises of God from the congregation beneath. The writer is describing a missionary service in one of their places, in which, it appears, they were forced to listen to the "choir;" and he indignantly exclaims, "It was downright robbery! It was robbing the congregation of the Christian's privilege. It was robbing the missionaries of the congregation's sympathy going forth with their voices; and it was, *as most of choir singing is, robbing God of that praise and worship which a Christian congregation should give Him.*" And he is undoubtedly right. We concur, we sympathise with him entirely. It *is* robbery—it *is* sacrilege,—yes, sacrilege in another sense, too, besides that of robbery; for it is a violation of sacred things—it is the desecration of that which is professed to be offered to God. Most true it is, as the writer in question—whom we respect for his earnestness and constancy in this matter—well observes,—"Those who have not the heart to praise here, have reason to doubt whether they will ever join in the praises of heaven. There is no religion by proxy nor performances there." And with equal force may the appeal with which he concludes be addressed to ministers and people within as without the pale of the Church,—"Christians, arouse to your duty and your privilege. Have you nothing to praise your God and Redeemer for? 'Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts, to the Lord.' Say with the Psalmist, 'The Lord is my strength and my shield; my heart trusted in him and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him.' Will not you especially, whom the Holy Ghost has made overseers, take heed, therefore, unto yourselves and to all the flock in regard to this evil?"

Cavilling.—The *Church Journal* would fain have a cavil with us about a word. We said *admit*, it seems, instead of *retain*, in speaking of the admission of deacons as members of Convention. Some men, we know, will "cavil about the ninth part of a hair;" and so, it is evident, will our respected and lynx-eyed contemporary, whose vision, however, on this occasion, had been rather slow to act, since a fortnight appears to have passed away before the occasion was discovered. The whole bearing of our article, in which the expression occurred, showed very plainly what we meant. When we called the admission of deacons an "innovation," we had in view the Councils of the Catholic Church. Its existence in our own Convention is no proof that the mischief "has not begun to operate yet." We believe it has operated mischievously, though silently, in several instances. What the Hon. Murray Hoffman so truly called "their crudeness, youth, and lack of experience," could scarcely fail to make its operation mischievous. We are much obliged, nevertheless, for our eager contemporary's anxiety to correct our supposed "slight mistake," and we have no wish to question the actuating motive.

The Force of Prejudice.—A correspondent of one of our contemporaries furnishes a remarkable instance of the force of prejudice, with certain of the clergy, against the surplice for preaching in. The surplice is white, our highest ecclesiastical authorities state, to represent the innocence and righteousness with which God's ministers ought to be clothed. It is a vestment that has, on this principle, been in use in the public services of God probably ever since there were "temples made with hands," in which to worship and to preach. Now, there being no direction in the Prayer Book for changing the surplice for a black gown to preach in, it is most reasonable, as it is most convenient, to retain the surplice. The Rubric says: "*Then* shall follow the sermon. After which, the minister, when there is a Communion, shall return to the Lord's Table, and begin the offertory," &c. So that, to "let all things be done in due and seemly order," as the Apostle says, he must take the trouble of resuming his surplice to proceed with the service; since, if the surplice was proper *before*, it is equally so *now*—more so, indeed, at the altar, as there he is more especially in his priestly capacity. But to the incident in question:—

> In one of our smaller New England country towns, not long since, the rector of the parish discovered, during the week, the presence of two brother clergymen. He thought it due to them to invite them to preach on the following Sunday. And he was also desirous of the relief their services would give him. One of the two was willing to preach, and gave his consent to do so. But, alas! it soon came to light that the rector of the parish *had no gown!* (The church owned none, and he had not felt exactly able to purchase one.) Here was a dilemma for the preacher. The resident rector said to him, "You can preach in the surplice if you wish to, or you may preach in your own dress without a church vestment, as I deem the preaching of the Gospel of more importance than the particular appearance of the preacher."
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> But so could not the proposed preacher see it. His churchmanship acted as a double compression, and he was "straitened in his own bowels." He was not an *ultra* man, not he. He was, however, *too high a Churchman to be willing to preach without clerical vestment, and too low a Churchman to consent to preach in a surplice.* Sad case!—true, however, and the rector of the parish had to discharge all the duties of the ministry on that day, with two brethren present in the church, one of whom *would* not, whilst the other—by reason of an ecclesiastical straight jacket—*could* not render him the desired assistance.
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> Now I deem this a fair illustration of one way of "straining at a gnat and swallowing a camel." If the absence of a particular garment is to absolutely prevent a man from preaching the Gospel, then the dress is greater than the Gospel! The Gospel was made for *it*, and not *it* for use in the Gospel service.

One cannot resist the force of this inference. For our part, we regard it as a matter of comparative indifference, whether the surplice or the gown is to be the vestment of the preacher; only we prefer the surplice, if only on account of its avoiding the necessity of changes of dress, which have no meaning—except where, as with the clergyman in question, they present such forcible illustrations of puritanical prejudice.

Frequent Ministerial Changes.—The press of the Sects around us is, it must be confessed, setting us some good examples. For instance, among other things, it is denouncing frequent ministerial changes. The following forcible remarks are from the *Puritan Recorder:*

> A pastor's office presupposes permanency. A stranger that comes and goes hither and thither cannot be a pastor. An "everlasting candidate," with one foot on the ground of his labours, and the other in the stirrup for a new journey to a more inviting field, is not a pastor. The pastor is a settled minister, abiding with the flock that he feeds till some imperative voice of Providence calls him away from them; and, ordinarily, the voice of Providence is something more clear than a prospect of having a wider field for one's talents and influence. There are few positions of pastoral labour so confined as necessarily to hide a minister's talents under a bushel. Such are the channels for the transmission of thought and influence, that every minister who has talents fitting him to occupy a commanding position, already has such a position. He makes the situation which he occupies to become a centre of influence. No metropolitan congregation can make a great and good man of one who is neither great nor good.
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> "Pigmies are pigmies still, when perched on Alps."
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> By many years of intercourse with a people, a pastor acquires a kind of knowledge that he could not get by any amount of information conveyed by another. It is a knowledge gained by observation upon individual character, to which he is constantly adding through the whole course of his ministry. If his heart is in his work, his mind is upon the spiritual interests of his people, and is approaching towards a complete knowledge of what their characters and circumstances require. A new pastor, for want of this slowly-acquired knowledge, must give a more general and definite character to his preaching. He must preach more of what applies to men in general, and less of what applies to his own people in particular. This difficulty is like that of a physician who is called to prescribe without a knowledge of the idiosyncracies of his patient.

All this is undeniable. And if *self* did not too generally enter largely into the nature of ministerial changes, there would doubtless be very much fewer of them than there are.

DISTRACTION AND DISUNION.

To the Editor of the Churchman:

Dear Sir:—I would respectfully call your attention to the following fact:—

Immediately before the singing of the fine missionary hymn of Bishop Heber, at the Church of the Ascension, on Thursday evening, the Rev. G. T. Bedell, who is one of the Foreign Committee, gave notice to the congregation that the Evangelical Knowledge Society would meet on the next day. *This* has given great dissatisfaction. The notice was unnecessary, as the papers had already advertised the expected meeting of the Society. It was, I must say, altogether *out of place;* and, furthermore, it was grossly *disrespectful* to the members of the Church, who had come from all parts to *unite* in the missionary work, and particularly so to those bishops and other members of the Board of Missions who are opposed to the institution of a sectional society like the Evangelical Knowledge Society.

Yours, &c.,

B. A. S.

FREE CHURCHES.

To the Editor of the Churchman:

Dear Sir:—I perceive that in the list of Free Churches without Daily Service, St. Simon's free German Church, Stapleton, Staten Island, is not mentioned. Will you be so kind as to make note of it, and add to the list? obliging, Yours truly,

R. M. Abercrombie.

Clifton, S. I., Oct. 22, 1855.

To the Editor of the Churchman:

Mr. Editor:—I am surprised, as well as mortified, to find in your *corrected* list of Free Churches, the omission of St. Paul's, East Brooklyn, (or Williamsburgh,) particularly as you have been good enough to keep in your columns a notice of that fact for two months past—unless you mean "St. Paul's, Brooklyn," in your class of "Free, with Daily Service," which my church cannot be placed in. Do me the favour to place ours in the list with, but *preceding*, Grace, Williamsburgh—it being of older organization, and oblige your subscriber,

Thos. W. Groser,
Warden of St. Paul's, 35 Pine st.

October 20.

[We shall publish a revised list as soon as we discover if there are any other mistakes to correct.—Ed.]

To the Editor of the Churchman:

Dear Sir:—In these days of distrust and fear, it is gratifying to find, in a public capacity, any who are fearless to stand on the Lord's side, without reference to men or party. That the present course of the *Churchman* is such, I think no one can deny. "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

If you think the enclosed (in the place of better matter) worth a corner in your paper, it is at your disposal.

Respectfully,

An Old Subscriber.

Twentieth Sunday after Trinity, Oct. 21.

[We shall give the contribution our correspondent has so kindly sent us in our next issue.—Editor.]

A "Free Love Association."

An infamous organization bearing the above title has excited very general attention during the past week. Under a flimsy veil of pretended *spiritual* advancement and social reform, a club has, it appears, been organized for the dissemination of principles and the indulgence of practices which are characterized by the most unblushing license:—

> "This association," we quote from the *N. Y. Herald*, "which is called the League, or Club, was formed in the winter of 1853. Previous to that time the doctrine of the society—which is simply the French theory that a man may take a mistress and throw her off when he is tired, and that a woman may do likewise with a man, and that marriage is all a humbug—had been disseminated by the works of a woman named Nichols and a "Doctor" Lazarus. These doctrines were embraced by a number of ladies and gentlemen, generally believers in socialist and spiritualist doctrines, and in October, 1853, Mr. S. P. Andrews held the first meeting at his residence. The parties were continued during the winter and spring, and until the heat of the summer occasioned most of the members of the circle to absent themselves for a few weeks in the country. The circle had gradually increased until it had reached double the original number. They were ladies and gentlemen of a high order of intellect, and all were persons of rare intelligence and cultivated minds; some of affluence, also, and some, too, well known to fame. The evenings were passed mostly in conversation, though the enjoyment was occasionally heightened by vocal and instrumental music. Another feature which was occasionally introduced, was the so-called modern spiritualism, no inconsiderable number being spiritualists, and some, mediums. William North, the student, linguist, writer and poet, whose death by suicide took place subsequently, in November, was present on nearly every occasion. On the return of the cold weather the parties were resumed; and as they continued, the numbers who gave in their adhesion to the free love doctrines gradually augmented. In December a very general desire was expressed to have the circle enlarged, and acting in accordance with what seemed to be the demand, Mr. Andrews engaged a small hall situated in Bond street, near the Bowery. A coadjutor in the movement sent invitations to some eighty ladies and gentlemen to meet in the hall on a certain evening. The night was intensely cold; but about thirty ladies and forty gentlemen responded by their presence, most of whom had been members of the circle which had been accustomed to meet at Mr. Andrews' residence. The object as then announced was to form the nucleus of a secret society, the object of which should be the mutual enjoyment of its members, and in the meetings of which everything like stiff conventionalism was to be tabooed—where no subject was too sacred for discussion, and where attraction was to be the highest law governing individual conduct. The plan of organization was explained. It was to be conducted under the auspices of an individual head, he taking all the responsibilities, being accountable to nobody, and he requiring of the members their co-operation only so far as they were attracted to give it; and when they were in any way dissatisfied, they were at full liberty to withdraw their co-operation. They were particularly to do nothing from a sense of duty, but everything from a sense of individual enjoyment. Mr. Andrews announced that he had elected himself to the position of chief of the organization, which he christened 'The Club,' and that he should require of each member, whether lady or gentleman, the sum of ten cents on each visit which they made; and he gave his assurance that he should render no account of the manner in which he managed the treasury. In conclusion, he read the form of an obligation, which he asked each lady and gentleman to subscribe to. It was substantially as follows:—
>
> "'You do solemnly declare, by every obligation held sacred among men, that you will not divulge the secrets which may be confided to you in the meetings, or by any members of this club, or even the existence of this club, or place of meetings; and, further, if you are dissatisfied with its plans and purposes, or with its chief, that you will quietly withdraw, and under no circumstances ever betray its secrets.'"

But the obligation of secrecy does not seem to have long exercised a binding influence upon the members; indiscriminate visitors found it not a difficult matter to obtain admission to the gathering, on the payment of a trifling fee, and the "Club" soon became the favourite resort of the novelty-loving few among the "fast" young men, to whom the less piquant dancing schools of Howard street and Broadway were becoming tedious. A commodious room had been engaged at No. 555 Broadway, and the semi-weekly meetings were largely attended. Those present amused themselves in various ways, "and endeavoured to enjoy themselves as best they might, each selecting his or her associate according to attraction and affinities, and always with a due regard to individual sovereignty. Occasionally," we quote from the same paper, "the audience was amused, entertained, or bored, as the case might be, by a speech from the chief, or some other great man in the Free Love Israel, who might be impressed with the idea that he had an important message to communicate. Although the exercises, topics, and amusements indulged in take a wide range, the main idea which draws and holds together this motley party is Free Love, or Passional Attraction, as some of them prefer to call it. They repudiate the present system of marriage, deny the right of society or the State to interfere in any way with the subject, any further than it may rightfully interfere with any civil contract, and contend that marriage may be a limited or life partnership, at the option of the man and woman, who are the sole and rightful judges of the time and manner of its beginning and termination. One of their favourite dogmas is, that a woman has the right to choose the father of her own child. This theory has, we understand, been reduced to practice to a considerable extent in this city."

Such was the condition of things, when, a night or two ago, the police made a descent, dispersed the gathering, and arrested the ringleaders of the Association. The "Club," however, has since been set on its legs again, and held a meeting on Monday night at its old quarters. The attendance was large, there being some one hundred and fifty persons present, of whom about sixty were females. Apprehensive of some difficulty, the leaders declined admitting all who presented themselves, and only allowed those in the room who had an invitation.

Thus the matter stands at present, and an association of no purer morality than the private establishments of our more retired streets thus unblushingly thrusts itself forward into public notice, in the face of a country avowedly Christian.

ADVERTISEMENTS.

GEORGE M. TRACY,
IMPORTER AND MANUFACTURER OF MEN'S Furnishing Goods, 84 William street, corner of Maiden Lane, New York, is now prepared to offer a choice stock of goods, consisting in part of
Suspenders,
Handkerchiefs,
Cravats,
Ties,
Linen Collars,
Travelling Shawls,
Gloves,
Under-Garments,
Rich Scarfs,
Hosiery,
Robes de Chambre,
Umbrellas, &c.,
Merchants will find it to their interest to examine this stock, before purchasing, as it will be sold for a small advance on the cost. He would call particular attention to his New Style Shirt. sep13-1y-5p

BLAKE'S PATENT FIRE-PROOF PAINT.—THE original and only article that can be sold without infringing the patent, will at all times be kept, both ground in oil and in dry powder, at No. 119 Pearl street, by the patentee. The patent has just been decided to be good and valid. In consequence of this decision, throwing the entire business into my hands, I shall materially reduce the price, as I can manufacture a large quantity much cheaper proportionately than a small. All infringers will be prosecuted.
No person can purchase on the sly without being afterward exposed, as the books of all the dealers will, upon trial for an injunction, be ordered into Court, where the name of every purchaser will appear.
WM. BLAKE,
sep20-3m-5p No. 119 Pearl street, New York.

MRS. MEARS' FRENCH AND ENGLISH BOARDING and Day School for Young Ladies, 32 and 30 West Fifteenth street, below Fifth Avenue, re-opens on Thursday, September 6.
Mrs. MEARS will be at home to receive parents and guardians who may wish to confer with her, from Monday, September 3.
au16-10t-5p*

ANTHRACITE AND BITUMINOUS COAL.—WE ARE now selling the best description of Coal suitable for furnaces, ranges, stoves, &c., &c., direct from the mines, at a reduction from Winter prices. Consumers can depend on procuring a prime article, expressly for family use. Also Liverpool and the American Cannel Coal.
LOUIS J. BELLONI & SON,
Yard, 73 Wooster street. Office, Hanover Square, near Pearl st.
my3-1y5p

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. 379 Broadway, corner White street, New York.
G. F. PETERSON. [my31-1y-5p] G. S. HUMPHREY.

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my31-5-1y

THOMAS CARTER, GAS FITTER AND PLUMBER, No. 205 BOWERY, NEW YORK.—Stores, Dwellings, and Public Buildings fitted with all kinds of Gas and Water Fixtures. Chandeliers, Pendants, Brackets, &c. Bath Tubs, Shower Baths, Water Closets, &c. Jobbing promptly attended to. m22-1y5p

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my31-1y-5p

LITERATURE.

An Essay on the Episcopate of the Protestant Episcopal Church in the United States of America. By Hugh Davey Evans, LL. D., Lecturer on History and Civil and Ecclesiastical Law in the College of St. James, Maryland. Philadelphia: Hooker.

The Episcopate of the Anglo-American Church must, from its nature and object, be part and parcel of that of the Church Catholic. Its history, therefore, must of necessity embrace the whole question of Episcopacy as a divine institution in the Church, in all its historical fulness. It was the ancient apostolical form of Church government, consisting in the superintendency of one over several other Church officers. There is irresistible evidence of this, and of bishops being always allowed to be of an order superior to presbyters,—they must of necessity, indeed, be of a different order, seeing that they have not only all the powers that presbyters have, but other and additional powers peculiar to themselves. As, for instance, their power to ordain, which mere presbyters never had. Our Church does not hesitate to declare, in the Preface to the Ordinal, that "from the Apostles' time" there has been the order of bishops; and this declaration is confirmed by various passages of Scripture, in the Acts, and in the Apostolical Epistles—passages which contain incontestible proof of the Episcopal order being part of the divine organization of the Church of Christ. Clemens Romanus, the earliest ecclesiastical writer extant, who wrote his First Epistle to the Corinthians, within forty years after our Lord's Ascension, speaks distinctly of bishops—distinguishing clearly, at the same time, between the orders of bishops and presbyters. So does Ignatius, in his Epistles, and he was Bishop of Antioch only seventy years after Christ. So did Clement of Alexandria,—and Origen,—and Tertullian; and an infinite array of inferior authorities may be adduced to the same effect. So that the Episcopate is to be traced back to the most primitive periods of the Church, through a glorious company of Holy Apostles, Martyrs, and Fathers.

It is an essential element in the divine constitution of the Church. It has ever been considered so. How can we, without it, have preserved to us the line in which the ministry of the Church is handed down from age to age? For this is the very *corporate* lineage of the Christian priesthood, just as in the Jewish Church there was a *family* lineage. This succession is maintained and perpetuated by sending those to labour in the Lord's Vineyard who are ordained by bishops who have been consecrated by those who themselves, in their turn, were consecrated by others, and these by others, until the derived authority is traced to the Apostles, and through them to the Great Head of the Church. And this succession, which the Episcopate can alone carry on, is essential to the due administration of the Holy Sacraments. Well, therefore, might it be deemed imperative by those who had the organizing of our branch of the Church Catholic to secure this Episcopate. "Seventy years ago," says Dr. Evans, "our ancestors put themselves to much trouble, in order to obtain the Episcopate. They acted wisely. Many and great are the blessings for which they and their posterity have been indebted to that divine institution. Still it may be doubted whether either they duly considered, or we, their posterity, duly consider the full meaning of the institution. It is owing to this that there have been, at various periods, controversies among us, as to the extent of the authority which belongs to bishops." Hence the motive for the publication of this Essay. The subject has not been, and still is not, sufficiently understood,—or, at any rate, it is not duly considered. The real meaning, the full significancy of the institution is not carefully enough taken into account. It has occurred, therefore, to the author of this valuable little work, "that an historical examination of the subject would be the best means of settling such controversies and perhaps of preventing similar questions arising in future. That which our fathers desired," he continues, "was not a mere name, but a real thing, an office having certain functions. An historical inquiry into the nature of the office would seem to be the true mode of ascertaining its powers and duties." He has not, however, thought it necessary to go into the elementary question. "The task which I have undertaken is not an inquiry into the divine right of Episcopacy, or its necessity to the being or well-being of a Church. These things have been abundantly discussed. Some remarks on a quite different subject seem to be more needed in the present state of our communion. The present inquiry relates to the law on the subject of the Episcopate, as it is understood in the Protestant Episcopal Church in the United States; without much regard to the question whether the law be right or wrong, considered with reference to the original principles of Church government. This is the task which I have undertaken. It cannot be performed except through the medium of historical inquiry."

Such, then, is the nature of Dr. Evans's seasonable work. And he has ably executed it. No one, perhaps, in the whole laity of the American Church—we question if even among the clergy—could be found equally well qualified to perform such a task with equal effect. His course of treatment of the subject is this,—after a good Prefatory Notice, he first describes the nature of the Episcopate; next, he relates the history of the Episcopate in the Old World; next, the Introduction of the Episcopate into the United States; and last, the Present Position of the Bishops of the Protestant Episcopal Church in the United States. All this is set forth with great care and correctness; and the whole subject is presented in the clearest light, so as to be intelligible to all.

The following is an epitome of several canonical rules and regulations, which it will both instruct and interest the reader to have entire. It relates to what is not inaptly called

EXTRA DIOCESAN AUTHORITY.

This has always been found inseparable from a diocesan Episcopate. It had its origin in the fact that the Episcopate was not necessarily diocesan; the idea of territorial divisions was not expressed in the original commission upon which the Episcopal office rests. Every Bishop, although consecrated for a particular diocese, retains therefore an interest in the general commission to preach the Gospel to all the world and to disciple all nations. It has been generally received as a principle, that every diocesan Bishop may act on this commission, beyond the limits of his diocese, wherever charity or the good of the Church requires such action. It is, however, a very delicate question, whether, in any particular case charity and the good of the Church do require such action. Even in the case of a diocese which had a Bishop of its own, it is admitted that such cases may occur, while, on the other hand, it is also agreed that they are very few. The American Church has committed the right of deciding the question, whether such a case has occurred, to the Bishop of the diocese within which it occurs, unless he should be at the time under suspension.

The cases of vacant dioceses and places in which no dioceses have been formed are on different grounds. The interference of Bishops even in those places has been generally confined to the ministry of the Word and Sacraments, and to providing for their wants, by ordaining clergy and consecrating Bishops. The American Church has, however, in a few cases of necessity authorized the exercise of governing power in a vacant diocese, by the Bishop of another diocese, on the invitation of the Standing Committee.

By the fourth article of the Constitution of the General Convention, Bishops are required to exercise their Episcopal powers in their respective dioceses, unless their assistance be required in a vacant diocese. The obvious meaning is, that the Bishops are not to act beyond their own limits, unless in vacant dioceses. But the necessity of the case has led to an interpretation by which the exception is extended to the case of a diocese whose Bishop is under suspension. It is not, however, understood that in either case a Bishop can, out of his own diocese, exercise any governing powers other than those of ordination, and of pronouncing sentence upon clergymen convicted of offences.

Nevertheless, where Bishops have been selected by the Conventions of vacant dioceses to take provisional charge of them, during the vacancy, they have sometimes presided in diocesan Conventions, and, perhaps, performed other acts of jurisdiction. In other cases of vacant dioceses, the Standing Committees, if there should be occasion, especially invite a Bishop to pronounce any sentence which circumstances may require should be pronounced. There are also canons which regulate the mode of ordaining for vacant dioceses, and therefore recognize to that extent the power of extra diocesan ordination. As to places beyond the limits of the United States, the extra-diocesan powers of American Bishops remain untouched.

The consecration of a Bishop for a vacant diocese has always been regarded as a work of necessity and charity, calling for, and justifying the extra-diocesan interference of neighbouring Bishops. In the American Church this matter is regulated by canons, the general effect of which is strikingly like that of the fourth canon of the Council of Nice, except that they provide for a previous election. The American Church recognizes several classes of Bishops. She uses the word diocese, in a peculiar sense, for a district in which the clergy and laity have organized themselves into a convention, or synod, and adopted the Constitution under which the confederated dioceses are united. In such a diocese the Bishop must be elected agreeably to such rules as the diocesan Convention may prescribe, and the election is always by that convention itself. Previous to the consecration, assent to the performance of that rite must be obtained, either from the House of Clerical and Lay Deputies in the General Convention, or from the Standing Committees of a majority of the dioceses. This is analogous to the ancient form of confirmation.

Such are the Bishops whom the American Church designates as diocesan Bishops. Assistant Bishops are chosen to aid diocesan Bishops who labour under permanent physical disability. Provisional Bishops are of two sorts. One is a diocesan or missionary Bishop, placed temporarily in charge of a vacant diocese. The other is a Bishop chosen to supply the place of a diocesan Bishop who is under suspension. Both Assistant Bishops, and the last mentioned class of Provisional Bishops, have the right of succeeding, on the death or resignation of the diocesan Bishop. They are, therefore, elected and consecrated in the same manner with the diocesan Bishops.

Domestic Missionary Bishops are those who preside over a district of country, within the United States, which is not organized into a diocese. They are entitled to seats in the House of Bishops, in the General Convention, and have a share in the government of the United Church. Foreign Missionary Bishops are consecrated to preside over bands of missionaries sent to operate in foreign countries. Both these classes of Bishops are to be elected by the House of Clerical and Lay Deputies, on the nomination of the House of Bishops; that is, they are elected by the House of Bishops, subject to a vote, not very likely to be exercised, on the part of the other House.

The tenth section of the Constitution recognizes and regulates the right of consecrating Bishops, other than Missionary Bishops, to exercise their office beyond the limits of the United States. It requires an application from the foreign country, and the approbation of a majority of the American Bishops, after which the presiding Bishop is to take order for the consecration.

The principle, that Bishops might when it was required by necessity or charity, act beyond the limits of their respective dioceses, was not, in primitive times, confined to ordination or the ministration of the Word and Sacraments. It seems to have been upon this principle, that the institution of synods rested. These were, at a very early period, held twice in each year, and their object was declared to be, to examine among themselves the decrees concerning religion, and settle the Ecclesiastical controversies which have occurred. The meaning of these expressions seems to be, that they have both a legislative and a judicial authority. Each of these was exercised upon two classes of subjects. As legislative bodies, the synods made canons of discipline, and acted upon doctrinal questions. In their judicial capacity, they heard complaints against each other, and received appeals from each other's decisions. For it seems to have been, from the beginning, a principle of Ecclesiastical law, that a Bishop could only be tried by Bishops.

It is a work, we may say in conclusion, which ought to be generally, if not universally, in the hands of Churchmen—whether laity or clergy. It is an able production; and after perusing it we only feel all the more proud of its author as one of the staff of weekly contributors to the columns of the *Churchman*.

Questions on the Collects, Epistles, and Gospels of the Church's Year, and their Connection. By the Rev. William Croswell Doane, A. M., Assistant Minister of St. Mary's Church, Burlington. Philadelphia: Hooker.

This is a little work of great practical utility in the business of Church education; and we do not know that anything better could be done in our Sunday schools just now, than to make the course of catechizing which it embraces one regular routine throughout the ecclesiastical year, as its seasons come round. For not only are the questions on the Collects, Epistles, and Gospels, as they severally occur, but also on the connection of these one with another,—thus involving a course of instruction that is complete as respects its special object, while it adheres closely to the seasons of the Church in all their distinctive occurrences. For instance, beginning with *Advent*, as the commencement of the Church's Year: it first proceeds to state briefly the history and character of the season:—

> The Advent season has been long kept by the Church. It is known of before A. D. 450; and was, no doubt, of much earlier, though probably not of Apostolic origin. It refers back and forward—to the first and second comings of Christ—and is thus a season of thankful joy for the past, and of penitential preparation for the future. It begins always with the Sunday nearest to St. Andrew, (the first called of the Apostles,) either before or after. It is the Church's New Year.

And then the questions are asked respecting it—such as,—

How long has this season been observed?
How many Sundays are in it?
To what does it refer?
How should it be kept?
When does it fall?
Why is St. Andrew the first saint in the calendar?

Next follow questions on the Collect, Epistle, and Gospel; and then on the Connection—thus,—

Of what are the subject of the collect, and that of the gospel, a type?
From what sleep will His second coming rouse us?
Of what night will the day then dawn?
By what shall we be judged?
How will Christ come the second time?
How must we go to meet Christ?
What temple must we purge?

And thus it proceeds through the several seasons,—prefacing each with a short sketch of the leading event, or principal object of it. Thus, of *Christmas Day*,—

> We know that December 25th has been kept as the Feast of the Nativity for eighteen centuries; for fourteen, universally in the Catholic Church. Theophilus, Bishop of Cesarea, mentions it. Diocletian, Roman Emperor, A. D. 300, burnt a church full of Christians who were keeping it. St. Gregory, A. D. 362, and St. Chrysostom, A. D. 400, mention it. It is unquestionably certain from the fact that, in the Roman archives, existed, for five hundred years, the record of Christ's birth on this day, among the census papers of the time of Augustus, made by the Romans in these words, and officially recorded on the 8th before the calends of January: "Mary, of whom was born the Christ." It was seen by Justin Martyr, St. Augustine, Tertullian, and St. Ambrose, who speak of it in their writings. The almost universal empire of Augustus, and the universal peace at that time, were remarkable indications.

Then there are—as with Advent—questions on this; and these are followed, as before, with others on the Collect, Epistle, and Gospel—including every Sunday of the year. The following were those for last Sunday:

THE TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

If God is Almighty, can any thing come to us which He does not permit?
What comfort in trouble does the assurance of His power and mercy give us?
What is meant by bountiful goodness?
What promise have we of this keeping? 1 St. Pet. i. 5.
What should be the ground of our desire to be so kept?
Is not this a prayer against spiritual as well as physical infirmity?
What is meant by being ready in body and soul? 1 Thess. iv. 4.
With what spirit should we obey God?
To what should His goodness incite us?

The Epistle. Eph. v. 15-21.

What Scripture is the Epistle for this day, and who wrote it?
What is meant by circumspectly?
What like this is written in Col. iv. 5? and St. Matt. x. 16?
What is meant by redeeming the time?
How were those days evil, and are not our days so in this world? Ps. xxxvii. 19. 31.
Is not excess of zeal sometimes imprudent, and so unwise?
Is intemperance ever a single vice? v. 18.
What is written in Acts ii. 15, 17?
Is religion a melancholy thing? v. 19; Ps. ii. 12.
What duty is urged in v. 20?
Through Whom must thanksgiving, as well as prayer, be offered?
Through Whom do God's mercies come to us?
What beside humility to equals is meant in v. 21?
What like this is written in Heb. xiii. 17?

The Holy Gospel. St. Matt. xxii. 1-14.

What Scripture is the Holy Gospel for this day, and who wrote it?
What is meant by the Kingdom of Heaven?
Who is the King, and Who His Son?
What is the beauty of its being a marriage feast? Eph. v. 23, 32; 2 Cor. xi. 2; Rev. xix. 6-9.
What servants were sent first? St. Luke i. 70.
What death is set forth in v. 4?
As the Prophets preceded the death of Christ, who were the servants that went after it?
Why is it, that of the called, so few are chosen? vs. 5, 6, 11.
What must we learn from this?
How was v. 6 realized? 2 Chron. xxxvi. 16; Acts. vii. 58, 59.
How was v. 7?
Who that were excluded at first, were invited under the second dispensation?
What do we learn as to the members of the Church from v. 10?
What is meant by the wedding garment?
At Jewish feasts these were always furnished by the hosts; what do we learn from this? Rev. xix. 8.
What do we learn from the latter part of v. 12? Isa. xlv. 9.
What is figured by this punishment?
What warning must we learn from v. 14?

The Connection.

What need to pray for defence from things hurtful, does v. 16 of the Epistle teach us?
What connection is there between cheerful obedience, and vs. 19, 20 of the Epistle?
What evidence of God's bountiful goodness is there in the Holy Gospel?
What danger of disobedience to God's commands does the Holy Gospel teach?

These extracts will afford a pretty good idea of the exact nature of the work, and of the good Church spirit in which it is done.

It is gratifying to see a young clergyman like Mr. Doane devoting the brief leisure of his active pastoral life—and we know, from the exemplary diligence with which he attends to his ministerial duties, that it is but brief—to an object of such practical utility as this. Doubtless it is the exposition of his own course of Sunday school instruction, and its usefulness, we may take it for granted, has been tested there—which is certainly no slight recommendation of it for general adoption. We are satisfied that this is the sort of teaching that is most urgently wanted by the youth of the Church. They are too ill-informed of the nature and object of the seasons of the Ecclesiastical Year, to be able to appreciate, as they ought to do, the Church's system; and such instruction is, at the same time, most important, not to say indispensable, to qualify them fully for the hearty reception and full appreciation of the distinctive principles of the Church. Let us hope that Mr. Doane will follow up this little Manual by another on the Fasts and Festivals of the Church, under a similar arrangement.

The Elements of Chemistry. By James Hyatt. New York: Clarke, Austin & Smith.

The study of Chemistry has at length been found indispensable to an accomplished education. We have always thought it was; and it is now being pretty generally acknowledged. So much, indeed, is it considered to be necessary, that in some parts of Europe, even the labouring classes are having their children instructed in it, along with their usual school routine; so that we are not unreasonably cautioned, that "the private schools, in which are taught those of our sons and daughters who enjoy their peculiar advantages, will be compelled to increase their facilities for these studies, lest they and their pupils fall to an inferior position in public estimation."

The author sets out with the assertion that "some knowledge of Chemistry must undoubtedly be regarded as an indispensable part of a common education; and the young person, of either sex, who now discontinues study without having learned the chief facts and principles of this important science, will scarcely have a fair claim to belong to the *educated*, as distinguished from the *ignorant* class. His stock of information, for example, cannot be extensive, who does not know the elements of the water he drinks, nor those of the salt and bread, before him on the table. Such ignorance," he adds, "though allowable a century ago, when this knowledge was unknown, will not much longer be tolerable, when school-books contain the details of the composition of most common, natural, and artificial substances." And all this is most true. The general necessity for the study of natural science is becoming more and more apparent; and the study of Chemistry is requisite for acquiring a proper knowledge of all the other branches of natural science.

As an elementary work, which is all it professes to be, this appears in all respects admirable. It embraces the general principles, and references to the most important applications of the science, with a description of the chief inorganic substances, in accordance with the recent discoveries, and present theories. In its preparation, the author states, he "has introduced a sufficient description of the more important chemical substances, a reference to the leading principles of the science, and as far as it was thought advisable, has noticed its most valuable applications. He has besides endeavoured to systematize the study, without however rendering it too formal, and to present the subject in such a manner that the learner will be able to obtain a sort of perspective view of the plan and scope of the science." This is certainly, as respects the objects and plan of such a work, all very commendable; and it seems well carried out. It is illustrated by a variety of engravings, and by several hundred experimental operations.

The Lake Shore; or, The Slave, the Serf, and the Apprentice. By Emile Souvestre. Translated from the French. Boston: Crosby, Nichols & Co.

At first this might seem to be a volume of allegory. But it is more than that. It is an illustration of social progress—of the steps by which man has advanced in civilization, in knowledge, in wealth, and in power; for in civilization, knowledge, and wealth, are the elements of power. The author goes back, in imagination, to the darkest and dreariest experiences of man in society. "I desire," he says, "to show through what trials humanity has attained to that condition of social progress which it is the fashion now to deny, or to pretend to deplore. If I have chosen children for the heroes of my stories, it is because in them the vices or the virtues of a period are most clearly seen. The strong always modify somewhat the medium in which they are called to live; the weak submit to its influence. The Slave, the Serf, and the Apprentice, are the types of three states of society which have immediately succeeded each other. I have thought that to show the advantage of each one of these states over the preceding may be useful to those who have not yet determined to be as those that 'have eyes that they may not see.' In considering what the Past has been, we are more indulgent towards the Present, and look forward with more confidence to the Future." All this is brought out forcibly in a pleasant piece of fiction. The Slave, the Serf, the Apprentice—each has his moral adorned by a tale. And the book has a special interest for the citizens of a democratic republic, since it comes forth, we are assured, from the midst of democratic fruitions such as may well not only give us hope, but create in us longings. "I send you this volume," the author tells the friend to whom he addresses it, "from the shore of our little Lake, enclosed in a frame of villas, with their antique colonnades, and their turrets, surmounted by peaceful battlements,—of feudal mansions in imitation of stone,—and of cottages of the country people. I see little boats dart forth from its ten flowery bays, laden with children of all ranks, who chase each other in mimic games. *The blouse elbows the velvet jacket,* voices and laughter are intermingled; *the sunburnt hand clasps the white, and equality reigns everywhere.* While I, looking at all this, endeavour to imagine to myself how many struggles, how much suffering and anxious waiting, have been needed to render possible such a landscape and such sports." Happy people they who are destined to such enjoyment! And is there not hope, even for the slave and the serf, as well as the apprentice, when such are the results of these "trials of humanity!"

The Works of John C. Calhoun. Vols. V. and VI. Edited by Richard K. Cralle. New York: D. Appleton & Co.

Volume V. contains all the Reports of general and permanent interest made by Mr. Calhoun, during his Congressional career, and while Secretary of War. In Volume VI. are collected, without special reference to subject or dates, such Papers as may, in the main, be ranked under the head of Political Essays. Some of these have never before been published; while others appear in a different and perhaps more perfect state. "The Exposition," as well as the Report prepared for the Committee on Federal Relations, and the addresses (the one to the people of South Carolina, and the other to the people of the United States), are copied from the originals in the handwriting of the author. The earlier volumes of this work have already been favourably mentioned in the columns of the *Churchman*, and in the two before us we can discover on the part of the editor of these works, Mr. Richard K. Cralle, the same commendable care and fidelity in presenting to the world a record of the life of one who has been numbered among the greatest of our statesmen and orators. The work, containing in all six volumes, (now complete) is produced in the Messrs. Appleton's wonted style of excellence, and will form a handsome and certainly valuable addition to our stock of essayic and forensic literature.

A Memoir of S. S. Prentiss. Edited by his Brother. 2 vols. 12mo. New York: Charles Scribner.

This is an interesting, and, in many respects, valuable addition to our stock of biographical literature. In arranging the materials, the aim of the author has been, as much as possible, to shape them into an autobiography. This has led to the insertion of speeches in the body of the narrative, and to a very extensive use also of the domestic correspondence of the subject of the memoir. The electioneering campaigns of Mr. Prentiss in 1837-8 are dwelt on at length, and many of his more famous speeches fully reported.

Sallust, Florus, and Velleius Paterculus. Literally translated, with copious Notes and a General Index. By Rev. John Selby Watson, M. A., Head Master of the Proprietary Grammar Scoool, Stockwell. New York: Harper & Brothers.

In this volume are presented English translations of the three Roman historians, Sallust, Florus, and Velleius Paterculus. In the Sallust the text of Cortius has been principally followed; though the readings of later critics, as Gerlach, Kritz, and Dietsh, have been adopted wherever they appeared preferable. All the fragments of Sallust that can be of any interest to the English reader, have been translated; and versions of the spurious Epistles to Cæsar, which present a good imitation of Sallust's style, and of the *Declamations* which pass under the names of Sallust and Cicero, have been added. Florus, whose work has come down to us entire, is carefully rendered in the present translation. The text followed is chiefly that of Duker. In translating the remains of Velleius Paterculus, Baker's excellent rendering has been adopted to a great extent. The text followed is that of Krause.

Uniform with the Virgil and Horace of Harper's Classical Library.

Bibliotheca Sacra and American Biblical Repository, for October, opens with a carefully prepared article on Philosophical Grammar, suggested by the learned work of Dr. Karl Ferdinand Becker on this subject. We next have a paper entitled The Church Essentially Spiritual, by Rev. Archibald Fleming, of Brookfield, Vermont. Dr. George B. Cheever, of this city, contributes his views on the subject of Slavery in a lengthy article under the heading, Historical and Legal Judgment of the Old Testament Scriptures against Slavery. We have next an essay on the life and production of Emanuel Geibel, by Professor James B. Angell; The Element of Time in Prophecy, by Professor E. P. Barrows; and Notes of Palestine, by Rev. W. M. Thomson

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Littell's Living Age, for this week, (No. 596,) contains as many as twenty-five articles of varied interest, chiefly selections from the more popular of the British Periodicals, together with six poetical pieces, and a number of shorter extracts. It is a Number of more than ordinary attraction.

* * *

Is Copying a Sermon Felony?

We find this in answer to a question in *Notes and Queries*:—"The Query put by a Stickler for Facts, when simply stated, must, I presume, stand thus: What offence at law is it to copy a sermon, MS. or in print, without the sanction of the author, in order for publication? It may be readily answered from the lawbooks ready at hand. 'This is the right which an author may be supposed to have in his own original literary compositions, so that no other person, without his leave, may publish or make profit of the copies.' (Blackstone, *Comm.* B. ii. c. xxvi. § 8) 'The exclusive property of the MS. and all which it contains undoubtedly belongs to the author before it is printed or published.'—*Ibid.* The exclusive privilege conferred by common law on an author of publishing his own composition was extended to the case of even an oral lecture by 5 & 6 Will. III. c. 65. Mr. Justice Coleridge observes: 'By the 54 Geo. III. c. 156, the term of Copyright in the author . . . is extended to twenty-eight years; . . . whoever violates it, is liable to a special action in the case, with double costs. . . . . . Whether the work was in MS. or print, or whether the author did or did not intend to make a profit by it, is immaterial.' (Blackstone, vol. ii. p. 407.) 'The subject, however,' says Mr. Stephens, 'is now mainly regulated by 5 & 6 Vict. c. 45, which provides still more amply in favour of literature, by an enactment that the copyright of every book (which includes every volume, part, or division of a volume, pamphlet, sheet of letter-press, ... separately published) which shall be published in the lifetime of its author shall endure for his natural life.' (*Comm.* B. ii. c. iii. p. 96.) By § 25 of this Act of Victoria, it is enacted that all copyright shall be deemed personal property. For an infringement of this law penalties and forfeitures are imposed: an offence against personal property is larceny (Blackstone, B. iv. c. xvii. § 4), and larceny is, strictly speaking, a felony, as it subjects the committer of it to forfeiture.—Stephens, *Comm.* B. vi. c. i. p. 58. Tomlin's *Law Dictionary* is equally conclusive to the point: 'Though an individual may possess a MS., even by the gift of the writer, yet the profit of multiplying copies by printing or otherwise is prohibited. . . . . To make any other use of a MS. than to read it, is an infraction of the author's right (p. 358.) The law defines a stealing or larceny to be the taking and carrying away with a felonious intent (*i. e.* with the intention of unlawful appropriation) of the goods of another (p. 342.) Felony: all crimes above simple larceny to treason. Larceny is a felony by statute' (p. 240). The only other case conceivable would be to copy a MS. sermon without a view to publication, but without the sanction of its author, and constitute an offence against another law sufficiently obvious.' Another correspondent says, —'I cannot guess whence the clergyman took his law, unless from *Tristram Shandy* (vol. iv. c. 54), where the author says: 'For this sermon I shall be hanged, for I have stolen the greatest part of it. Doctor Pidigenes found me out. Set a thief to catch a thief.' If plagiarism had been felony without benefit of clergy in Sterne's time, he certainly would have died with his shoes on. I wish the clergy could be induced to preach against this sin, for sin it surely is, whatever some authors may think. Even Bayle admits this: 'C'est sans doute un defaut moral et un vrai peche que le plagiat des auteurs.'—*Dict.*, 2d edition, 2169 *b*."

* * *

The Bishop of St. Andrews on Public Worship.

And *first*, of that which in the eye of a Christian will always be most important,—the *Public Worship of Almighty God.* In the performance of this great and indispensable duty, we, the clergy, have no doubt the larger and more solemn share. And yet it is equally true that no one portion of our Divine Services is complete without the assistance of the laity also. We confess together. We intercede for one another. We offer up together spiritual sacrifice. Our voices, simultaneous or responsive, are raised together in one and the same chorus of adoration, "to show forth the praises of Him who hath called us out of darkness into His marvellous light." (1 Pet. ii. 5, 9.) And this (I need scarcely observe) is the great glory of our Liturgy; this is one among many signs of the divine wisdom of the Church —that she thus exhibits and calls forth into action that holy *priesthood* which, in virtue of our Christian calling, we have all received. The minister and the congregation each have their proper parts; and yet it is true, as I have said, that no single portion is complete without the joint co-operation of them both,—so beautiful, so harmonious, so fraternal is the order which pervades the whole! Every prayer of the priest waits to be concluded by the people's Amen. And if we would be equal judges one of another—if we would be jealous over each other with a godly jealousy—if we would seek each to fulfil the ministry which he has received for the glory of God, and for the blessing and edification of the Church at large, we should feel that the people are no more at liberty to omit their part than the clergyman is at liberty to omit his. And yet how commonly does it occur that the clergyman is condemned for performing his part not well by one who has omitted altogether to perform his own! Would that we may henceforth endeavour one and all to render our services of divine worship as efficacious as we can—to make them really what their name implies, "Common Prayer." Not as though we could do this worthily or acceptably with our *lips only*; but first purifying our hearts through faith and love, let us so come boldly to the throne of grace, that we may all with one mind and one mouth glorify God. And this I beseech you the more earnestly, not only that we ourselves may realize the beauty of those services, and may reap in ourselves the full benefit which, when rightly used, they are calculated to convey; but in order that others who come in may not be offended at our seeming indifference to so precious a gift, but rather, influenced by our good example, may worship God, falling down on their face, and report that God is in us and with us of a truth. If, as we now too often use or abuse them, it not unfrequently happens that they who come in to us acknowledge them to possess a secret and mysterious charm, and to exert a power far superior to that which they had ever felt or known elsewhere—how much more might multitudes who are still strangers to them be ravished by their effect, if there were no lukewarmness, no carelessness or neglect on the part of any of us—if we all vied with one another in this our ministry to make full proof of it as we ought.

Closely allied to the matter of which I have been speaking is another particular of scarcely less importance, and which may not improperly be noticed from the same point of view,—I mean the reverential care and regard which we all owe to the house of God. We owe it equally; but those who are aware how much our clergy are straitened in all earthly means—straitened so that they can with difficulty provide for themselves and families the bare necessaries of life—will not wonder that we, on our part, are able to contribute nothing towards the actual discharge of this debt beyond the heartfelt, and often most painful, because ineffectual, acknowledgment that it is due. And upon me more particularly it devolves, as I feel, to make this acknowledgment in my brethren's stead, and so to make it that I may endeavour to stir up our brethren of the laity to a sense of their responsibility in this respect. There is not, I believe, a Church in Christendom which has so much occasion as we have to hide our face for shame, when we compare the sums which have been lavished upon dwellings destined to minister to the accommodation and the pride of man, with the niggardliness that has been shown towards edifices, which, nevertheless, we have not scrupled to offer to Almighty God, and to request Him to accept and honour as His own. Thankful let us be that insensibility to this profaneness is now on the decline. Much, very much, however, still remains to be done, before the disgrace of which I speak will be wholly and effectually wiped out. And here let me mention a subordinate matter which falls under this head, and which requires to be attended to without delay. In *many*—I believe I might say, the *greater number*—of the churches of this diocese, the kneeling boards are so constructed as to be utterly useless for the purpose they were designed to serve. In some—perhaps in all—the worshippers who can easily afford it, have provided hassocks for themselves; but strangers, and the poor, whom it most concerned us to provide for, have no such accommodation; and the consequence is, that (so far as I have noticed) they invariably sit—sit to confess, sit to be absolved, sit to pray, sit to receive the benediction; and I cannot forbear adding, that their posture at such times has often given me an involuntary shock, from which I have with difficulty recovered, so as to go through with those most solemn and affecting portions of the service which my office, when I am present, requires me to perform. There is nothing, perhaps, upon which we are more prone to pride ourselves than our greater reverence, as compared with others, in all that appertains to the form of divine worship. But strangers come into our churches, and, through want of proper care and concern for their accommodation in this particular, we virtually teach them to adopt a less reverential attitude than they have been accustomed to use elsewhere. Far better, indeed, would it be that we ourselves should stand at our devotions, than thus to violate, in the persons of others, for whom we ought to show the kindest and most considerate regard, both the principles which we profess and the rules which the Church has ordered to be observed by all who worship in her sacred courts. This is an abuse which, now that their attention has been drawn to it, our brethren of the laity, and especially such as are vestrymen and managers in the Church, will, I am sure, desire to remedy; and the clergy, I trust, will not suffer it to rest till it be remedied.—*Bishop Wordsworth's Visitation Sermon.*

New Locomotive Invention.—A new invention is announced in England, being nothing more or less than a steam horse, intended for locomotion on common roads, and the traction of ploughs, carts, &c., in the field. The inventor, Mr. Boydell, has lately exhibited his steam horse in various feats of strength. On one occasion it drew a load of eight tons upon a very rough and uneven road. To the load a rope was next attached to a ton weight of iron over a pulley, when it started off with all the characteristic dignity of a steam engine master of its work.

Symbolism of Colours.

Whether derived from the quarterings of the knights' shields, or from what other source, I know not; but there is one magnificent attribute of the colouring of the late 12th, the whole 13th, and the early 14th century, which I do not find definitely in any previous work, nor afterwards in general art, though constantly, and necessarily, in that of great colourists, namely, the union of one colour with another by reciprocal interference; that is to say, if a mass of red is to be set beside a mass of blue, a piece of the red will be carried into the blue, and a piece of blue carried into the red; sometimes in nearly equal portions, as a shield divided into equal quarters, of which the uppermost on one side will be of the same colour as the lowermost on the other; sometimes in smaller fragments, but in the periods above named, always definitely and grandly, though in a thousand various ways. And I call it a magnificent principle, for it is an eternal one not in art only, but in human life.

* * * * * *

It is perfectly inconceivable, until it has been made a subject of special inquiry, how perpetually Nature employs this principle in the distribution of her light and shade; how by the most extraordinary adaptations, apparently accidental, but always in exactly the right place, she contrives to bring darkness into light, and light into darkness; and that so sharply and decisively, that at the very instant when one object changes from light to dark, the thing relieved upon it will change from dark to light, and yet so subtly that the eye will not detect the transition till it looks for it. The secret of a great part of the grandeur in all the noblest compositions, is the doing of this delicately in *degree*, and broadly in mass; in colour it may be done much more decisively than in light and shade, and, according to the simplicity of the work, with greater frankness of confession, until, in purely decorative art, as in the illumination, glass-painting, and heraldry of the great periods we find it reduced to segmental accuracy. Its greatest masters, in high art, are Tintoret, Veronese, and Turner.

Together with the great principle of quartering, is introduced another, also of very high value, as far as regards the delight of the eye, though not of so profound meaning. As soon as colour began to be used in broad and opposed fields, it was perceived that the mass of it destroyed its brilliancy, and it was *tempered* by chequering it with some other colour or colours in smaller quantities, mingled with minute portions of pure white. The two moral principles of which this is the type, are those of temperance and purity; the one requiring the fulness of the colour to be subdued, and the other that it shall be subdued without losing its own purity, or that of the colours with which it is associated.

Hence arose the universal and admirable system of the diapered or chequered backgrounds of early ornamental art. They are completely developed in the thirteenth century, and extend through the whole of the fourteenth, gradually yielding to landscape and other pictorial backgrounds as the designers lost perception of the purpose of their art, and of the value of colour. The Chromatic decoration of the Gothic palaces of Venice, was of course founded on these two great principles, which prevailed constantly wherever the true chivalric and Gothic spirit possessed any influence. The windows, with their intermediate spaces of marble, were considered as the objects to be relieved, and variously quartered with vigorous colour. The whole space of the brick wall was considered as a background; it was covered with stucco, and painted in fresco, with diaper patterns.

What? the reader asks in some surprise,—stucco! and in the great Gothic period? Even so, but *not stucco to imitate stone*. Herein lies all the difference; it is stucco confessed and understood, and laid on the bricks precisely as gesso is laid on the canvas, in order to form them into a ground for receiving colour from the human hand,—colour which, if well laid on, might render the brick wall more precious than if it had been built of emeralds. Whenever we wish to paint, we may prepare our paper as we choose; the value of the ground in no wise adds to the value of the picture. A Tintoret on beaten gold would be of no more value than a Tintoret on coarse canvas; the gold would merely be wasted. All that we have to do is to make the ground as good and fit for the colour as possible by whatever means.—*Ruskin's Stones of Venice.*

Aerial Voyages.—Mons. Godard, æronaut, advertises in the Cincinnati papers seats in his great balloon America, for ærial voyages at $50. As an extraordinary inducement for travellers to patronize the America, it is announced that "passengers will enjoy a seat in a small house, to which the balloon is attached, and in which a table, containing luxuries, such as wine, cordials, cakes, &c., will be set on a magnificent scale. Husbands and wives, or a whole family, can be taken on this excursion, the pleasures of which can never be described." Three persons—two gentlemen and a lady—have engaged seats for the next ascension.

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sep27-3t-eow

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The proprietor and principal is desirous of retiring from the business of teaching, and will give possession on the 1st of November next. Application should be made immediately, and letters addressed to C. D. F., and left at the office of this paper, will receive prompt attention.

August 27th, 1855. sep6-tf

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W. J. HANINGTON, GLASS STAINER, ENAM-ELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE.

For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

DENTISTRY.

HENRY C. O'CONNOR, SURGICAL AND ME-chanical Dentist, No. 382 Broadway, between White and Walker streets, New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work, are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

NEW DRY GOODS MART, 269 GRAND STREET, CORNER OF FORSYTH.—O. MOWBRAY would respectfully notify his customers and the public, that he has removed from Canal street to the above number, with an entire new stock of fashionable Dry Goods, having been purchased under the general depression of the money market. Hence it is easy to discover the advantage our customers will have in supplying their wants from a new stock of handsome Dry Goods, instead of losing time and money trying to be suited out of large accumulated old stocks at necessarily high prices. We are therefore determined, having the facilities, to use every honourable means in our power at our new location, to remain the envy of all competitors, and to retain our former reputation at our old stand in Canal street, for the past six years, of serving the public faithfully. Ladies are invited to call and see our new Store, and examine our new goods, whether they want to purchase or not. Three of our prominent rules are—

1st.—Polite attention to all customers.
2d.—To ask one price, from which there shall be no deviation.
3d.—In no case to urge any lady to purchase.

☞ As our rules are strictly adhered to, a child can purchase as cheap as the most expert or experienced.

OLIVER MOWBRAY,
269 Grand street, corner of Forsyth,
447 Eighth Avenue, between 33d and 34th Sts.

N. B.—French and German languages spoken in the Store.
au30-3m

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.

Ladies', Gentlemen's, and Children's HOSIERY of every description.
Kid, Silk, Lisle, and Cotton GLOVES, all qualities.
Ladies' and Children's Silk MITTS, all prices.
Dress Trimmings, Haberdashery, and a great variety of small wares.
Embroidery and Sewing Silk, all colours, in quantities to suit.
The Trade supplied with any of the above, at the lowest cash prices. my31-6m

FRENCH PORCELAIN FROM AUCTION.—

Gold Band Dining Sets.
White " "
Green Sprig " "
Fancy " "
" Chamber Sets.
Best White Stone Sets.
Parian Figures.
Bohemian Glass.

Gold Tea Sets.
Fancy " "
" " " for silver.
Tete-a-Tete Sets.
Rich Large Cups and Saucers.
Glass & China Cologne Bottles.
Fancy China Candlesticks.
Wedgewood Ware.

Canton China, per set or piece.
THE OLD BLUE CANTON CHINA, PER SET OR PIECE.

Many of the above goods were bought at *Auction*, and are now offered at very low prices. An examination of our stock is solicited and we feel the patterns and styles will be found desirable, and the prices low.

DAVIS COLLAMORE,
447 Broadway, between Grand and Howard streets.
sep27-8m*

RICHARDSON & BOYNTON'S WARMING AND VENTILATING WAREHOUSE, No. 374 Broadway.—The special attention of the trade is invited to our assortment of Heating and Ventilating Apparatus, comprising every variety of the latest and most approved patterns of Furnaces, Ranges Registers, Ventilators, &c., including five sizes of Boynton's Patent Self-Clearing Furnace—an entirely new article, worthy the attention of those interested.
sep6-3m*

SCHOOLS.

BURLINGTON COLLEGE.—THE NINETEENTH Term of this Institution will open on the first day of November next. Early application is requested, either to the Rt. Rev. Geo. W. Doane, D.D., President, or to the Rev. Hobart Chetwood, acting Rector. oct11-9t

ST. MARY'S HALL, BURLINGTON, NEW JERSEY. —The Thirty-eighth Term of this Institution will open on the first day of November next. Early application is requested, either to the Rt. Rev. Geo W. Doane, D.D., the Bishop of the Diocese, or to the Rev. D. C. Millett, Principal. oct11-9t

BOARDING SCHOOL FOR BOYS, ORANGE, N. J. —The next session of the Orange Collegiate Institute will commence on the first Wednesday in November, and continue twenty-two weeks.

Terms, for Board, including tuition in English and Classics, $105 per session. I. D. BERRY, Rector.
Orange, October, 1855.
Circulars forwarded by request. oct11-4t

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector. Terms—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well-known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.

Horatio Potter,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

ST. MARK'S HALL.—A CHURCH BOARDING School for Boys, at Orange, New Jersey, twelve miles by the Morris and Essex railroad from New York city.

The Thirteenth Semi-Annual Session of this School will commence on the first Monday of November, and continue twenty-two weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, A.M. sep-27-6t

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, New Jersey.—Pupils are fitted for any standing in College, or prepared for mercantile and other active pursuits.

Terms.—Board and Tuition (including French) $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native Teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German.

Winter Session will commence on the first Monday in November.
Circulars can be obtained at this office. sep27-5t

DEER HILL INSTITUTE.—A CHURCH BOARD-ING SCHOOL FOR BOYS, DANBURY, CONN.—The Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors. Number limited to twenty-five. Terms, $200 per annum, always in advance. Drawing, French, the Piano, extra. Vocal Music, gratis.

The Fourth Term will commence on Monday, the 5th of November next. For Circulars, &c., apply to the Rector. References—Among other patrons, Joseph Russell, Esq., (Pudney & Russell,) 79 John street, Chas. L. Watkis, Esq., 62 Cliff street, Capt. David Heywood, 16 Irving Place, New York. mh22-1y

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten*. Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.

References.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq., G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9-3m

BOARDING SCHOOL FOR BOYS, NORWALK, CON. —C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons.

Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Autumnal Term of this School will commence Sept. 17th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the wellbeing of the school, the Rector would prefer receiving none over 14 years of age.

Terms—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.
Terms for Day Scholars, $8 per session.
Tuition is expected to be paid quarterly in advance.
The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

References.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs G. M. WHITE, Principal. The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

DRAPERS AND TAILORS.

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ Gent's Furnishing Goods. ☜

sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.

NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

MUSIC AND MUSICAL INSTRUMENTS.

THE PSALTER NOTED, BY THE REV. THOS. HELMORE, M.A.—There is now being published an adaptation of the Ancient Melodies of the Church to the Psalter. In this work every syllable is set to a note or notes, after the manner of "Marbeck's Prayer Book Noted," which forms, as is well known, the ritual music of the English Church. The Melodies in this work include all the Gregorian Chants for the Psalms in their ferial form; the intonation being used only in the first verse for each morning and evening of the month. In the distribution of the words, rigid attention has been paid to their accent and their emphasis; the rules of the Ancient Plain Song being carefully observed, literally in most cases, and in their spirit when it has appeared to the editor that they are not applicable to the English language. The ancient notation has been adopted, as more fully representing what is intended, than any other; and as being perfectly intelligible to any musical person who will read the short preliminary directions contained in the work itself. The chants of the Ancient Church are properly sung in unison (or octaves), with an organ accompaniment, varied according to the taste of the organist, the character of the words, and the season of the Christian year. But for the use of churches, where there is no organ, or where harmonized vocal music is preferred to the unison, another work has been prepared, entitled,

ACCOMPANYING HARMONIES TO THE PSALTER NOTED.

In this work, the Melodies of each day of the month are printed in the tenor stave, in notes corresponding to those given in the Psalter; while, in more modern notes, four other vocal parts are given, together with an organ (or Piano Forte) arrangement—the harmonies being in general founded on the ancient gamuts, and adapted to the varied character of the Psalms themselves. The Melodies are accented to ensure a right reading of the music; and a careful attention to these marks will considerably assist in giving the desired effect to these compositions. It is sincerely hoped that they will prove a real benefit to all those who desire to restore the sublimity of our Church Music in this truly congregational part of divine worship.

The Psalter Noted, and other publications, by the Rev. Thomas Helmore, M.A.

The Psalter Noted, 8vo. edition, $1.63. Cheap edition, 18mo., 25 cents.

The Canticles Noted, 8vo. edition, 25 cents. Cheap edition, 18mo., 8 cents.

Accompanying Harmonies to the Psalter Noted and the Canticles Noted, 8vo. edition, with Explanatory Preface, &c., 75 cents.

A Brief Directory to the Plain Song used in the Morning and Evening Prayer, Litany, and Holy Communion; taken from the best authors, ancient and modern, and adapted to the present version of the Book of Common Prayer, by the Rev. T. Helmore. 18mo., price 4 cents, or $3.13 per hundred; ditto, 8vo., price 13 cents.

A Manual of Plain Song; "being the "Brief Directory," "Canticles," and "Psalter," 18mo., together, 75 cents, sewed; or 88 cents bound in cloth. The same in 8vo. size, $2.25.

Accompanying Harmonies to the Brief Directory, price 38 cents.

J. A. NOVELLO'S
Sacred Music Store, 389 Broadway, New York,
and at 69 Dean street, Soho Square, and 35 Poultry, London.
oct18-tf

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,

MANUFACTURER OF SQUARE AND UPRIGHT COTTAGE PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.

N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¼ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.
☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA L. NORTHALL, will continue to give instruction in Singing at her residence, No. 200 Bleecker street, commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTEN-tion to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.

Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany county, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.

The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate
my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.

William Small. [my24 6m] H. O. Alden, Jr.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
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SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

LIFE AND FIRE INSURANCE.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
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ja1-tf

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPA-NY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, $150,000.

This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

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THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, $200,000. Insurance against Loss or Damage by Fire.

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CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

J. B. & W. W. CORNELL'S
Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.

THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, sky lights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.

Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.
sep27 1y

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, AUGUST 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State, on the TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in place of Elias W. Leavenworth;
A Comptroller, in the place of James W. Cook:
An Attorney General, in the place of Ogden Hoffman;
A State Engineer and Surveyor, in the place of John T. Clark;
A State Treasurer, in the place of Elbridge G. Spaulding;
A Canal Commissioner, in the place of Frederick Follett;
An Inspector of State Prisons, in the place of Darius Clark;
A Judge of the Court of Appeals, in the place of Addison Gardiner;
All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals, in the place of Charles H. Ruggles, resigned.

Also, a Judge of the Supreme Court for the First Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next.

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer, and Erastus Brooks, whose terms of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;
A Sheriff, in the place of John Orser;
A County Clerk, in the place of Richard B. Connolly;
Four Coroners in the place of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and Wm. O'Donnell;
A Comptroller, in the place of Azariah C. Flagg;
A Street Commissioner, in the place of James Furey;
A Commissioner of Repairs and Supplies, in the place of Bartholomew B. Purdy;
Two Governors of the Almshouse, in the place of Patrick Henry and John J. Herrick;
A City Inspector, in the place of Thomas K. Downing;
A Counsel to the Corporation, in the place of Robert J. Dillon;
Two Justices of the Superior Court, in the place of William W. Campbell and Murray Hoffman.
A Justice of the Marine Court, in the place of Charles E. Birdsall;
A Police Justice for the Sixth Judicial District, in the place of George W. Pearcey;
A Judge of the Court of Common Pleas, in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH,
Secretary of State.

Sheriff's Office, New York, August 28, 1855.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such cases made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. sep13-8t

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: Richard Sill, 343 Broadway.
1st Vice President: Charles P Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 43 Chambers street.
Financial Secretary: A. W. Hoffman, 55 Warren and 55 Murray st.
Treasurer: Charles G. Till, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

THE CHURCH ABROAD.

England.—An interesting festival at Littlemore, near Oxford, formerly the scene of Dr. Newman's parochial labours, and where the seed he sowed as a minister of the Church of England is producing a good return, took place on the last Tuesday in September. It was the anniversary festival of the dedication of the Church of St. Mary and St. Nicholas in that village, in which a very large number both of clergy and laity took part. The weather was most propitious, being remarkably fine, and the attendance was consequently greater than on previous occasions. The church, beautiful in itself, was rendered still more so by the very tasteful floral decorations with which it was adorned, and the banners, judiciously arranged, contributed much to the general effect. The altar never looked more chaste, and the whole sanctuary—so much improved by the somewhat recent addition of polychrome—presented a most religious appearance. The vicar, the Rev. G. W. Huntingford, assisted by Epistoler and Gospeller, celebrated the Holy Communion at 8 A. M., at which there were forty-seven communicants. It was entirely choral, as were the rest of the services, and served to show that, with taste and energy, much may be done in the way of rendering our services more devotional, even in a country village. This was followed, at 11 o'clock, by Matins and a second celebration of the Holy Eucharist, at which the Rev. George Nugée preached. At about half-past two, all present, clergy as well as laity, adjourned to the adjoining grounds, where, under several spacious tents, which had been decorated with flags, banners, and evergreens, an excellent and substantial collation had been most liberally provided by Charles Crawley, Esq., to which full justice was done by between four and five hundred guests, rich and poor, high and low, assembled together. All the school children were invited, and a representative of every family—being members of the Church—in the village. After the luncheon, which lasted some time, the school children and others joined in games which afforded much amusement to the many spectators. *Quam dilecta*, Psalm lxxxiv., was sung in procession, and then Evensong was said about half-past six. The sermon was preached by the Rev. J. Slatter, of Rose-hill.

The clergy are in some places taking a laudable interest in the festivities of the working class. We find that an experiment has been tried by the rector of the quiet village of Banham, near Attleborough, the Rev. Scott Surtees, seconded by the Earl of Albemarle, to get up a model harvest-home festival, free from the drunkenness which usually prevails on such occasions. The plan was to substitute tea for beer; tickets were issued at 6*d*. each, and an immense booth, nearly two hundred feet long, was erected for the accommodation of the 1,600 who took tickets, with a platform in the middle, surrounded by tables for the feast, and another at the end for a party of singers, the whole being decorated with evergreens and banners. Lord Albemarle presided, and appeared to win all hearts by his urbanity, and kind concern for their highest interests. The experiment was most successful.

We learn that an iron church, erected on the vicarage-grounds, at Kensington, has been opened by Archdeacon Sinclair. It is handsomely fitted up for the accommodation of about 800 persons, and is the first sacred edifice of this material put up in the metropolis. The arrangement is, that 5*s*. a year shall be paid for each sitting to the contractors, Messrs. Hemming and Co., of the Clift Iron Works, Bow; and if the proceeds of the seat-rents do not suffice to meet the annual expenses, the deficiency will be made up by the Archdeacon. If a surplus is realised, it will be applied in aid of the fund for building a permanent edifice of stone. The new church is dedicated to St. Paul.

The papers record the death of a very aged pastor—the Rev. T. Philpott, rector of Pedmore, at the age of ninety-five. The rev. gentleman became rector of Pedmore in the year 1791, and, until a recent date, discharged all the ministerial and pastoral duties of his parish.

It is stated that the Rev. Ralph Old, rector of Semley, Dorset, who died lately, at the age of eighty-five, has by his will made the following munificent bequests: To the Incorporated Society for Promoting Christian Knowledge, £2,400; to the Incorporated Society for the Propagation of the Gospel, £2,400; to the Society for Building and Enlarging Churches and Chapels, £2,400; to the Salisbury Infirmary, £150; to the General Hospital at Bath, £150; to the choir of the parish of Semley, £1,000; to certain poor of the said parish, £50.

The Liverpool papers record, with expressions of deep regret, the demise of the Venerable Archdeacon Brooks, the senior rector of the parish of Liverpool. The rev. gentleman was in his usual health in the morning, but on his servant entering his study, at 4 o'clock in the afternoon, with refreshments, she found him in a state of insensibility, and apparently suffering from the effects of apoplexy. Medical assistance was at once procured, but he never rallied. The deceased was in his eighty-first year. His death cast a gloom over the town, where his acts of charity and benevolence had won for him the respect and esteem of all classes.

Among other practical evidences of Church progress, may be adduced the fact of a site of land at Southbridge, Croydon, and funds for the erection of another church, having been given, the one by a parishioner and the other by a clerical non-parishioner, under which the poor are to be especially cared for in the provision made in the sittings.

It appears that the Queen has erected a memorial window in the Church of North Marsden, Bucks, to the late John Camden Neild, Esq., who, it will be remembered, bequeathed all his estates to Her Majesty, three years ago.

The Rev. Hubert H. Williams, curate of Highworth, Wilts, has been appointed by the Secretary of State Chaplain to a portion of Her Majesty's forces in the East.

The Chair of Greek, at Oxford—vacated by the death of Dean Gaisford—has been filled up by the nomination of Mr. Jowett, of Balliol College.

The Irish representative bishops in the House of Peers, for the next session, will be the Lord Primate, the Bishops of Cashel, Derry, and Limerick; the Bishop of Tuam sitting as an English Peer, his see ceases to be represented, and the next in turn takes his place.

Montreal.—The Lord Bishop of Montreal, during his late visitation tour through his diocese, has performed the following Episcopal acts. The Confirmations are as follows: Sunday, Sept. 8, at Beauharnois, 3 persons; Sept. 9, A. M., at Durham, 19; do., P. M., at Huntingdon, 22; Sept. 10, Alexander's Corners, 11; Sept. 11, Russelltown, 27; Sept. 13, Edwardstown, 18; Sept. 15, Sherrington, 19; Sept. 16, Hemmingford, 23; Sept. 23, Christieville, 13; Sept. 25, Henryville, 18. In addition to the above services, his Lordship also consecrated the churches at Edwardstown and Hemmingford. And on the Sunday following, at Hemmingford, there was not nearly accommodation sufficient for the numbers who were anxious to be present. On Sunday, the 23d ult., the Bishop held an ordination in the Parish Church, at St. John's, when Mr. T. Mussen, B. A., of Bishop's College, Lennoxville, was admitted to the order of Deacons, having been presented by Archdeacon Lower, who also preached the sermon. The usual annual collection for "The Fund in Aid of the Widows and Orphans of the Clergy" was made. Since the Bishop's last visit at Henryville, the parsonage has been erected and the glebe taken possession of by the clergyman, and there have also been considerable improvements making in the church and grave-yard; so that the whole is beginning to assume a very neat and complete appearance. On Sunday (30th ult.,) the Bishop held Confirmations at Longueuil in the morning, and at Laprairie in the afternoon. On the 14th of October and following days there were Confirmations at St. Hyacinthe, Upton, Milton, and Roxton. The Confirmation for the city of Montreal is fixed for Sunday, the 29th October, at the Cathedral, in the afternoon; and for St. John's, for Sunday, 11th of November, in the forenoon; which will complete the course of Confirmation throughout the diocese.

THE WORLD ABROAD.

Great Britain.—In consequence of the autumnal weather being remarkably fine, the Queen and Royal Family had prolonged their stay at Balmoral in the Highlands. The Court was expected to remove to Windsor Castle on the 16th inst.

The probability of a marriage between the Princess Royal of England, eldest daughter of Queen Victoria, and Prince Frederick William of Prussia, heir apparent after his father and uncle to the throne, was very warmly canvassed in the United Kingdom. The people are said to be violently opposed to the royal arrangement, now said to be completed.

The revenue returns of the United Kingdom, made up to the 30th September, show a net increase upon the last quarter of £1,924,124; upon the half year, of £2,929,699; and upon the year, of £8,344,781. This is chiefly made up by the income tax, the increase upon which is £6,484,147.

There has been a great drain of gold from the Bank of England. A further demand for discounts, &c., to the extent of £1,400,000 sterling, brought the total up to within a fraction of £20,000,000, an unprecedented amount of liability to be provided for during a season of general inactivity of trade. The cause of the enormous demand for discount of late on the bank was traceable to the heavy drain upon the country for gold for shipment to the Continent.

In consequence of the demand for specie, the Bank of England has advanced the rate of interest from 5 to 5½ per cent. A good deal of commercial uneasiness has resulted.

Immense reinforcements were being daily sent off to the East. Last week upwards of 2,000 men were to leave the shores of England, to replace their comrades who have fallen beneath the enemy's fire.

The Board of Trade returns for the month ending 31st August show an increase in the declared value of importations, as compared with same month last year, of £107,759.

The garrison of the Ionian Islands is at present entirely composed of English militia. In Corfu there are the Wiltshire and Oxford Regiments, and in the other islands the Stafford and Lancashire militia. The Berkshire are on their way out. Colonel Hall, R. E., commands the troops, in the absence of General Mackintosh.

The papers announce the failure of the highly respectable firm of Delisle, Janvrin & Co., of London. It is said to be owing chiefly to their having made large advances to Le Mesurier, Tilstone & Co., of Quebec; but that the suspension has been resolved on in such good time that a considerable dividend may be expected.

Prince Charles Lucien Bonaparte, accompanied by his daughter and son-in-law, the Count and Countess Campello, has been visiting Edinburgh to see the principal objects of attraction there.

In the British army, Generals Combermere, Earl of Stratford, and Viscount Hardinge, have been made Field Marshals.

We find that a "National Sunday League" has been got up under the auspices of Sir Joshua Walmsley, the object of which is, not, as simple folks might imagine, to uphold the due observance of the Lord's Day, but to promote its profanation. The aim of the League is a pretty comprehensive one; it is no less than to throw open all public and private exhibitions on the Sunday, and to make that day, as far as in them lies, a mere day of amusement.

Alderman Salomans, a Jew, has been elected Lord Mayor of London without opposition; and this has called forth renewed expressions of hope, in certain quarters, that the Jews will be admitted to the Legislature. "We understand," says the *English Churchman*, "that his lordship has attended, or will attend, our Church services, occasionally. Will he stand up with his fellow-citizens when they publicly confess their belief in our Lord and Saviour, whom he is bound by his religion to regard as a religious impostor? If so, can we need further evidence of the utter hollowness, and falsehood, and irreverence, of the latitudinarianism which we are called upon to make part and parcel of the Constitution of this Christian country?"

It is mentioned in English literary circles that Col. Rawlinson has just discovered among the ruins of ancient Babylon an extensive library, not indeed printed on paper, but impressed on baked bricks, containing many and voluminous treatises on astronomy, mathematics, ethnology, and several other most important branches of knowledge.

The Paris correspondent of the *Times* sends an important letter from Rome, developing the intentions of the Propaganda respecting a radical reformation among "the turbulent clergy of Ireland." For carrying it out, the necessary powers have been given to the energetic and persevering Roman Catholic Archbishop, Dr. Cullen, as Apostolical Legate, who, it appears, has long enjoyed the unlimited confidence of Monsignore Burnabo, the able Secretary of Propaganda.

France.—The Empress is said to be in very poor health. The Emperor was about to visit Boulogne in company with Abdel-Kadir.

The closing of the Exhibition will take place on the 15th of November. The rewards will be distributed on the same day by the Emperor. The *fete* to Prince Napoleon will be a *soirée* at the New Hotel Louvre, instead of a banquet.

The Prefect of Police of Paris issued, on October 1st, a decree regulating the price of butcher's meat in that city, which had caused much excitement. The price will be fixed every fortnight for every kind of meat, according to the returns made at the Caisse de Poissy, and to the weight of meat ascertained to have been sent from the public slaughter house of Paris, during the preceding fortnight.

Portugal.—The young King of Portugal is rendering himself popular with the troops and people generally, by visiting barracks, hospitals, &c., when least expected, and not sparing his censures of unsatisfactory rations or other irregularities. His Majesty is said to have expressed great satisfaction at the efficient state of the hospital of St. José. He, his brother, and father, had attended the Spanish minister's ball.

Spain.—A bill was read in the Spanish Cortes on the 3d inst., fixing the contingent of the army for 1856 at 70,000 men. The Cortes approved a bill admitting political refugees into Spain. No further bulletins have been issued respecting the Queen's health, which has so much improved that her Majesty has determined to return forthwith to Madrid. It is stated that the Duke de la Vittoria returned from the Escurial, completely satisfied with the conference which he had with the Queen, and that all difficulties in that quarter are now at an end.

Russia.—A letter from St. Petersburgh states that the evening before the Emperor's departure for the South a grand council was held, at which it was decided to carry on the war with the utmost energy.

The Emperor went from Moscow to Nicolaieff, the great Russian naval depot on the Euxine, where, on the 23d ult., accompanied by the Grand Dukes Constantine, Nicholas, and Michael, he made an inspection of the troops, fortifications, and dockyards. The fortifications, it is stated, are to be greatly strengthened and extended.

The Czar had subsequently left Nicolaieff for the Crimea; his object in proceeding thither being doubtless to inspirit his forces by his presence, and try to turn the tide in favour of Russia.

The War.—The *Atlantic*, which arrived at this port last Thursday with the English mail of the 6th inst., did not bring any further decisive news from the seat of war. The principal incidents have been the quartering of detachments of French and English troops in Sebastopol, and the fact that the Allied armies of operation threaten the Russian army, both from Eupatoria and Baidar. The French cavalry, under Gen. d'Allenville, defeated the Russians near Eupatoria, on the 29th ult. Russian loss—50 killed, and 105 prisoners; French, 6 killed and 27 wounded. A tough campaign is expected, as the Russians are making tremendous preparations, and the Emperor himself is at Odessa. The fleet has sailed from Sebastopol on a secret expedition, it is supposed either to Nicolaieff or Odessa. Kars still held out, according to last accounts, though the provisions were nearly exhausted. It was expected, however, that the snow would compel the Russians soon to retire. The following is a communication from the camp of the latest date received:—"The belief gains ground that the Russians are preparing to evacuate the north side of the harbour of Sebastopol. The extensive earth works which have been lately constructed, and others still in course of construction, are regarded as simply intended to cover the retreat, and protect the rear-guard, of the army. They are so arranged as to form means of defences against any sudden assault of the position, whether from sea or roadstead, but do not seem to have any character of permanence, nor to be calculated for the bombardment or annoyance of the south side. It is also argued that the enemy could not now gain any military object by holding the heights on the opposite side, commensurate with the labours and difficulties which would be entailed upon the troops by the approaching winter, and the uncertainty respecting the transport of the necessary supplies of provisions and stores of all kinds. In support of the conviction that the Russians are making arrangements to retire, it has been observed that numerous wagons which have come into the north side from the direction of the Mackenzie Heights, apparently empty, have returned laden. Carts bringing in gabions have also gone out carrying either grain or provisions. The army encamped beyond Inkermann appears to draw its supplies of food and forage from the stores accumulated in the depots of the Sievernaia. Several lines of filled wagons have been noticed leaving Fort Constantine. The canvas town, or Kadikoi, of the north side, is nearly deserted; there are not more than forty or fifty, if so many, wooden sheds left entire. A distribution of the Crimean medals has taken place throughout the divisions, to the extent in all of four thousand. The French have been very active in throwing bombs from their new mortar batteries against the working parties, and in harassing the convoys moving along the roads, on the north side. On Wednesday, the 19th ult., a shell thrown from a large 13 inch mortar was seen to explode close to a line of wagons descending along the road below the Star Fort. The horses drawing the carts started in all directions, and confusion and alarm were manifestly created along the whole line of the convoy. Arrangements have been made by which the friends of wounded officers in the Crimea shall receive weekly intelligence by telegraph of their progress and state of health. This will prove a source of much satisfaction to the relatives of those who are so badly wounded as to be prevented from being removed from their tents or the field hospitals."

The *Africa*, which touched at Halifax yesterday evening, has brought a week's later news. We learn that intelligence of the bombardment of Odessa by the Allied fleet was daily looked for. A slight engagement had taken place near Kertsch, and resulted in favour of the Allies. Affairs at Sebastopol had undergone no change, and except an occasional interchange of shots, everything was quiet. The Allies were threatening Perekop, and were also manifesting some activity on the Danube.

THE WORLD AT HOME.

OFFICIAL CORRUPTION.—As if it were not enough that six members of the Common Council, a City Judge, and other less important officials, had already been presented by the Grand Jury, in addition to this, on Saturday afternoon of the week just gone by, they closed up their business by bringing in indictments against nearly the entire lot of heads of departments, contractors, and their subordinates. The foreman of the Grand Jury was going on with the reading of the presentments, when he was prevented by Recorder Smith, who refused to hear further, or permit the public to become acquainted with the disgraceful array of facts brought to light. The papers were handed over to the District Attorney. It has since appeared that the names of the indicted parties are as follows:—Bartholomew B. Purdy, Commissioner of Repairs and Supplies, Mr. Ebling, Commissioner of Streets and Lamps, Councilman Francis M. Curry, of the Fifty-second District, Ex-Councilman Henry Barkly, and Wm. B. Reynolds. The charge against Mr. Ebling, is in connection with the contract with Seckle, Smith & Co., for cleaning streets by machinery. Mr. Purdy is charged with corruption in some operation with Wm. B. Reynolds. Councilman Curry is indicted on a charge of proposing to receive as a bribe for his influence in the matter of the lease for a ferry from the foot of Forty-second street, North River, to Wehawken, N. J., certain lands in Hudson from Francis Price. Mr. Reynolds is indicted on a charge of influencing the action of the City Inspector in the "offal contract," by a bribe of $500. The indicted gentry each gave bail in $500 to answer the charges against them. Mr. Downing, City Inspector, it will be seen, was not among the indicted. The presentment of the Grand Jury, the reading of which was interrupted by the Recorder on Saturday, is partially made public by the District Attorney, to whom it was given in charge. It commenced with stating that corruptions have been discovered sufficient to authorize the presentation of the Street Commissioner, Commissioner of Streets and Lamps, Collector of Assessments, City Inspector, and Superintendent of Lamps and Gas. The offal contract next appears, associated with the names of William B. Reynolds, William H. Cornell, William H. Oakley, and others, and the City Inspector is charged with having a reason for continuing it to Reynolds at $65,000 a year, while others would do it for nothing. Allusion is made to the practice of getting up projects for widening or extending streets, and then black-mailing parties whose property would be ruined by it. While the late project for the extension of Elm street was under consideration, $1,500 was demanded in vain of Mr. Burton by certain parties for the use of their influence against it.

THE INFECTED CITIES.—Norfolk and Portsmouth are not yet entirely free from yellow fever; a new case being occasionally reported. The physicians of Norfolk have published a card advising refugees not to return until the first of November.

ADOPTED CITIZENS.—Two Judges of the Common Pleas will be solely employed from this day to Friday next (says the *Daily Times* of Monday) in making citizens out of the raw material imported from Europe.

CLERICAL CHANGES.

The Rev. Rev. W. D. HARLOW has accepted the charge of the Church of the Holy Trinity, Nashville, Tennessee.

The Rev. JAMES W. STEWART has removed from Walden, Orange county, N. Y., to Connersville, Fayette county, Indiana.

The Rev. L. P. CLOVER, of Johnstown, N. Y., has declined the invitation to become Professor of Moral and Mental Philosophy and the Evidences of Christianity in Barhamville Seminary, Columbia, S. C.

The Rev. K. J. STEWART, late of Emanuel Church, Newport, R. I., has accepted a call to St. Paul's Church, King George county, Virginia.

The Rev. NATHANIEL O. PRESTON, rector of the Church of the Annunciation, New Orleans, has accepted a call to the rectorship of the Church of the Nativity, Philadelphia.

The Rev. R. S. NASH has resigned the charge of St. Philip's Church, Circleville, Ohio, and accepted a call to Trinity Church, Aurora, Illinois.

MARRIED.

On Wednesday, October 17th, at St. Paul's Church, Waddington, N. Y., by the Rev. L. A BARROWS, Mr. J. COPLAND, Jr., of New York, to Miss HATTIE A., eldest daughter of the officiating clergyman.

NOTICES.

Church of the Holy Trinity, Brooklyn Heights, will be open for a third Service on Sunday evening, October 28th, at 7¼ o'clock, and will be continued open every Sunday evening until further notice. At the third Service the seats are free.
October 22, 1855.

St. Ann's Church for Deaf Mutes, in the New York University.—On Sunday next, the 28th inst., the Rev. H. D. WARD will conduct the Morning Service. The Service for Deaf Mutes, in the afternoon, will be omitted, as the Rector will be absent to make an appeal in relation to the parish at Trinity Church, Boston.

Missionary Lecture.—Rev. JAMES THEODORE HOLLY, recently returned from a visit to Port au Prince, will deliver a Lecture in the chapel of St. John's Church, corner of Washington and Johnson streets, Brooklyn, Monday, 29th inst., at 7¼ o'clock P. M. Subject: The Religious Wants of Hayti.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26-tf

Chester Female Institute, Armonck, Westchester county, N. Y., Rev. I. D. VERMILYE, Rector.—The Tenth Term of this Institution will commence on Monday, November 5th. oct4-4t

ACKNOWLEDGMENTS.

Nashotah Mission.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt, by the hands of T. N. Stanford, Esq., of $5, from a female member of Grace Church, Baltimore; $5, from the Church of the Advent, Brownsville, Texas; $20, from St. John's Church, Portsmouth, N. H.; also, by the hands of J. K. Sass, Esq., $25, for the support of a student, from Miss Mary J. Neyle.

AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, October 12, 1855.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the following donations:

1 basket of peaches, from Mrs. Rapelyea; 1 basket of cakes, from Mrs. Rogers; $1, from a friend, for the excursion; 2 barrels of vegetables, from Mrs. and Miss Lydig; 1 rocking chair, from Mrs. Henry, through Mrs. A. H. Livingston; 2 baskets of vegetables, from Mrs. R. B. Minturn; 3 barrels of apples, from Miss Mary S. Jones.

Donations in money may be left at Stanford & Swords, 637 Broadway.

Donations of clothing, groceries, furniture, &c., will be thankfully received at the Home, 74 Hammond street.

New York, October 19, 1855.

BUSINESS NOTICES.

Thomas Dugan, General Furnishing Undertaker,
OFFICE, 848 BROADWAY,
(East side, a few doors below Fourteenth street.)
oct11-3m

Great Fire in Brooklyn.—In answer to the statement of Mr. E. T. REANY, Superintendent of Hecker & Brother's Mills, which appeared on Thursday morning, we annex the affidavit of Mr. A. J. HARRINGTON. The point at issue before the public, who are the more interested in this matter, is, was the Safe that preserved the books and paper of Hecker & Brother, "WILDER'S PATENT SAFE," or "HERRING'S PATENT SAFE?" We claim it as "WILDER'S PATENT," as proved to be the case with the Safes that preserved the books, papers, and moneys of Messrs. Carrington & Dougherty, of Vesey street, New York; Messrs. J. M. Fairchild & Co., of Fulton street, New York; Messrs. Falconer, Plummer & Co., of Petersburg, Va.; and Messrs. Bacon & Brothers, of Simsbury, Conn., all of which were claimed by S. C. Herring as Herring's Patent Safe, and proved on investigation to be WILDER'S PATENT SALAMANDER.

B. G. WILDER & CO.,
Patentees and Manufacturers of
Wilder's Patent Salamander Safe,
Depot, 122 Water street, near Wall street, New York.

NEW YORK, Oct. 18, 1855.—I hereby certify that on the afternoon of the 15th inst., I called at the place where the recent fire took place in Brooklyn, for the purpose of ascertaining the mark on the Safe that saved the books and papers of Messrs. Hecker & Brother. I there met a person in charge who gave me his name as Reany, to whom I made known my business. He replied distinctly and clearly twice, that the plate on the Safe was marked "WILDER'S PATENT."

A. J. HARRINGTON.

Sworn to, before me, this 18th day of October, 1855.
N. C. EVERETT,
oct18-4t* Commissioner of Deeds.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

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au23-3m Nos. 135, 137, and 139 Water street, New York.

WANTS.

WANTED.—AT ST. THOMAS' HALL, HOLLY Springs, Mississippi, several Gentlemen who would be willing to teach three hours a day, have all their necessary expenses paid, and the use of a fine library. There is no healthier region in the world, and parishes all around are crying aloud for the "bread of life" Wanted before January.
oct11-4t J. W. ROGERS, Rector.

A FULL MEZZO SOPRANO WISHES AN ENGAGEment in an Episcopal Church. Is well acquainted with Music, having studied under the first masters in Europe. Is experienced in Musical tuition. Address "GLORIA," Churchman Office, New York.
oct11 3t

SINGING, HARP, PIANO FORTE.—THE ADVERtiser, who has taught in New York with success during twelve months, having resumed her Musical tuition, wishes to fill up two leisure days. Testimonials from Europe and city references. Address "LA MUSIQUE," Churchman Office, New York. oct11-3t

PRIVATE TUITION.—A STUDENT IN ONE OF the learned professions, having a few leisure hours daily at his disposal, would be glad to devote them to the instruction of either one or more boys. For further particulars, address "B. F.," *Churchman* office.

A GRADUATE OF A NEW ENGLAND COLLEGE, with seven years' experience as a Teacher, is desirous of obtaining a situation. Best of references can be given. Address, for further particulars, "ACADEMICUS," Wilton, Conn. sep20-7t*

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References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.
je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.
je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

HARPERS' NEW CLASSICAL LIBRARY.—REprinted from Bohn's Classical Library.—HARPER & BROTHERS, (327—335 Franklin Square,) have now ready:

I.
WATSON'S SALLUST.

Sallust, Florus, and Velleius Paterculus, literally translated. With copious Notes and a General Index. By the Rev. JOHN SELBY WATSON. M.A., Head Master of the Proprietary School, Stockwell. Portrait. 12mo, Muslin, 87½ cents.

In this volume are presented English translations of the three Roman Historians, Sallust, Florus, and Velleius Paterculus. On all difficult or disputed passages in Sallust, the commentaries have been carefully consulted, and references to the older as well as the more recent critics, have been given in the notes whenever they appeared necessary. All the Fragments of Sallust that can be of any interest to the English reader have been translated; and that nothing might be wanted to render the work complete, versions of the spurious epistles to Cæsar, which present a good imitation of Sallust's style, and of the declamations which pass under the names of Sallust and Cicero, have been added. The present version approaches nearer to the text of Kritz than to that of any other editor.

Florus, whose work has come down to us entire, is rendered with similar care and fidelity. The text chiefly followed is that of Duker.

The text followed in Velleius Paterculus is that of Krause, whose corrections and comments, had they appeared earlier, might have saved previous translators from the commission of some extraordinary blunders.

II.
DAVIDSON'S VIRGIL.

The Works of Virgil, literally translated into English Prose. With Notes. By DAVIDSON. A new Edition, revised with additional Notes, by THEODORE ALOIS BUCKLEY, B.A., of Christ Church. Portrait. 12mo, Muslin, 75 cents.

The object of the publishers in issuing the present volume was not so much to produce a new book, as to render an old, and, in many respects, a good one, more suited to the present state of scholarship, and the exigencies of the student.

With this view the translation has been carefully compared with Wagner's text, and with the principal commentaries: many thousand alterations, involving either closer accuracy in translation or a stricter adherence to the construction, have been introduced: and while the brief historical and mythological notes of the original work have been retained for the use of the tyro, attention has also been paid in the editor's further illustrations to the requirements of the more advanced scholar.

The brief memoir of Virgil contains every fact necessary to be known by the general student.

III.
SMART'S HORACE.

The Works of Horace, translated literally into English Prose, by C. SMART, A.M., of Pembroke College, Cambridge. A new Edition, with a copious Selection of Notes, by THEODORE ALOIS BUCKLEY, B.A. Portrait. 12mo, Muslin, 75 cents.

In the present edition of Smart's Horace, the translation has been revised wherever it seemed capable of being rendered closer and more accurate. Orelli's text has been generally followed, and a considerable number of useful annotations, selected from the best commentaries, ancient and modern, have been added.

The want of a SERIES OF LITERAL TRANSLATIONS of the Greek and Latin authors who are usually studied in the American course of academic education, has been long felt by the most intelligent and most assiduous classical teachers. That they are capable of being abused by the indolent and unfaithful pupil is no plea against their utility, when employed in their legitimate place. A translation of an ancient writer into English, as perfectly literal as is permitted by the idioms of the respective languages, affords an invaluable aid to the instructor in the accomplishment of his arduous task. If executed with fidelity and skill, it not only saves much time and labour in the consultation of dictionaries, but embodies the best results of philological acumen and research in the shortest possible space. Pages of learned commentary are thus concentrated in the rendering of a single word.

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